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The Living Church

A Weekly Record of its News its Work and its Thought

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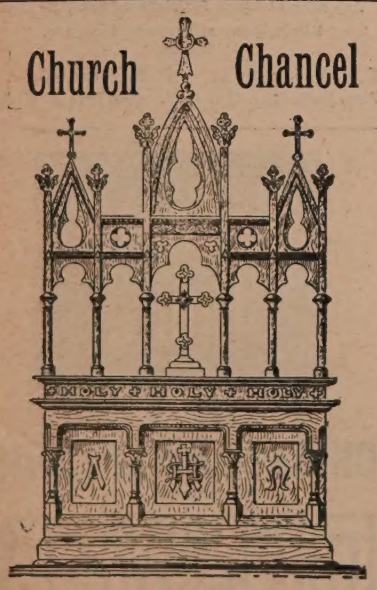

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The Living Church

Saturday, July 7, 1894

News and Notes

BISHOP HUNTINGTON, speaking of his recent visit to England, says: "So far as I could observe, the preaching power of the English Church is, on this side of the sea, rather underrated. I heard no distinguished preacher, and none on any signal occasion. But all the sermons were direct and vigorous in style, sound in doctrine, well-constructed, and not without literary accuracy and finish. One at Temple Bar was up to the traditional high repute of that pulpit. The University discipline tells evidently on minds of even moderate native ability."

THE DEATH is announced from England of the Rt. Rev. Lord Arthur Charles Hervey, Bishop of Bath and Wells, after a very short illness, in his 86th year. The late Bishop was a man of many and varied gifts. A scholar, an antiquary, a musician, and a Biblical student, he possessed, in addition, a singular charm of manner which won and retained the affection even of those whose opinions were opposed to his own. To every class of the people of his diocese was extended the princely hospitality of the palace at Wells, and in every remotest parish the figure of the venerable Prelate was familiar. For nearly 25 years he had held the bishopric of Bath and Wells.

IT IS AN INSTRUCTIVE ILLUSTRATION of the "deadness" of the Church in Wales, to learn from the recent charge of the Bishop of Llandaff that during the last three years he has ordained ninety-six deacons, twenty-two more than in the same period just preceding. Eight of these were formerly Nonconformist ministers. There is also a great increase of lay-readers in the same diocese, forty-five having been licensed, as against seventeen during the previous three years. This indicates that the demand for the Church is running ahead of the clerical supply. These are not the signs of a decaying Church. It becomes constantly more evident that the violent attack which is being made upon the Church in Wales is owing not to her deadness, but to her vigorous life.

THE COMPLETION of the restoration of the cathedral of Peterborough was marked by a solemn dedication service. Among the new works is a reredos and baldachino of alabaster, costing $6,500. It is from a design in the church of Santa Maria Cosmita in Rome, and is the gift of a single family. The retable of alabaster was given by the old boys of King's school. There are also choir gates of fine hand workmanship, sanctuary screens of fine hand wrought grill work, altar rails, stalls, and credence table. The services began with an early celebration of the Holy Communion, at which the friends and families of the donors were present. The Bishop of the diocese celebrated in cope and mitre. At noon the Litany was sung, followed by the prayers of dedication and the *Te Deum*. The Bishop, the learned Dr. Creighton, preached on the work of the Church as fostering national ideals.

THE RELATIVE CHANGES in England and France, during the last century, are worthy of study. They are, to say the least, remarkable. In 1789 France was the richer country, its revenue being £24,000,000, as compared with England's £15,500,000. It was also larger in size, and its soil was more fruitful. It was a great military power, it led the civilized world, and its language was the one used internationally as a common basis of speech. Now it goes without saying that England leads, and is the dominant power in every direction. In 1789 the population of Great Britain was only 9,500,000, while that of France was 26,300,000. To-day there are but 40,000,000 Frenchmen and more than 100,000,000 Englishmen, almost an exact reverse of the proportion. The excess of births over deaths in England is now 13 per 1,000; in France it sometimes shows an increase of one per 1,000, but generally a decrease. Are not such striking contrasts to be accounted for by the difference between the two countries in the observance of religion and morality? The principles that control the individual lives of the people shape the material forces of the nation, and either elevate or degrade it in its rank among the powers that be.

THIRTY YEARS ago, the Bishop of London's Fund was established to meet the religious needs of the rapidly increasing population of the great city. Since that time nearly five millions of dollars have been raised for this one fund, through which an average of six churches a year have been built. In addition to this, more than $250,000 have been procured in endowments for the new parishes. This seems a great work, yet the extraordinary growth of the city, as a consequence of the modern tendency to forsake the country, has rendered even this large addition to the number of churches inadequate. It appears that during the same period of thirty years, the population of London has been increasing at the rate of sixty thousand a year. Renewed and vigorous efforts are now being made to enlarge this fund, and leave, if possible, no soul in London out of reach of the Gospel. It is to be noted that none of this money has come from the State, yet, in case of disestablishment, it would doubtless be claimed as "national property."

IN MR. STEPHEN'S new "History of the Scottish Church," it is related "that on Sunday, the 2nd of June, Columba was able to celebrate the Holy Eucharist, and during the office the brethren remarked that his face was suffused with a ruddy glow." Upon this it has been asked whether we are to understand that at the close of the sixth century it was the custom for the priest to selebrate with his face toward the people. In this way it would be possible for the brethren to see Columba's face with the glow upon it. The occasion to which Stephens refers must be that described by Cuminius in his life of St. Columba. It is there related that "four brothers," watching the caint celebrate at Iona, saw "something like a ball of fire, very luminous, gleam from the head of the holy Columba as he stood before the altar, and consecrated the sacred oblation." Nothing is said of the face, and the necessary inference from the description is that they saw him from behind. Warren, "Celtic Liturgy," p. 111, says that "the position of the Celebrant (in the Celtic and British Churches) was before the altar, that is to say, facing the altar, and with his back to the congregation."

IT IS RELATED of Mr. Richmond, the architect who has charge of the decoration of St. Paul's cathedral, London, that when he was a child eight years old, he first entered St. Paul s with his mother, and that he remarked to her: "What if I were to become a great artist and were to cover this cathedral with mosaics or frescoes!" Sure enough, many years after, the call came to him to do this very thing. He had become a great artist and was receiving a lucrative income for his work, but he set it all aside at once, and for a modest stipend undertook the very task which he had dreamed of in his boyhood. The Archbishop of Canterbury told this story at a recent meeting in aid of the effort to complete the work of decorating this great building. He thought it of the highest importance that the work should be carried out to the end by the same hand by which it was begun. The Archbishop also threw out a suggestion for the consideration of those who are inclined to criticise such large expenditures for merely decorative purposes—the large number of those who still say, "Why was not this ointment sold and given to the poor?" It was a matter very near Mr. Richmond's heart to found a new industry—an English school of mosaic. Every farthing raised and spent on this great work would go to support the wives and families of some of the most deserving of English people. The freehold of St. Paul's is vested in three trustees, the Archbishop of Canterbury, the Bishop of London, and the Lord Mayor. It is said to be the only cathedral of which any officer of the public at large has a share in the freehold.

M. CASIMIR-PERIER has been chosen President of the French Republic *ad interim*. At the regular November election, he will either be re-elected or another president chosen. M. Perier comes of a race of statesmen, he is a man of ability and dignity, a strong Republican and an uncompromising foe of socialism and radicalism. Like President Carnot, he is rigidly honest, but of a more energetic and positive character, which M. Henri Rochefort predicts, will, in the present situation, lead to civil war. It is understood that in Russia the choice is favorably received. The new president, contrary to usual custom, attended the funeral of President Carnot, which was an imposing civic and military display. Millions of francs were spent in Paris alone for floral wreaths, and the lighted lamps along the streets where the cortege passed, were veiled in crape.

THE ASSASSINATION of the President of the French Republic is a specimen of the utter wantonness of the anarchist methods. To shed human blood in the most sensational manner possible seems to be the sum total of their policy. Sometimes this murderous malignity gratifies itself by flinging bombs into the midst of an inoffensive crowd of men, women, and children. Again, as now, the deed is done to a ruler who holds his place by the votes of the people. In neither case can any cause, bad or good, be forwarded. It would seem that the only natural result of such atrocious deeds must be to arouse a deadly popular hatred of the perpetrators, and to strengthen the hands of the governments in their endeavors to extinguish this dark blot upon modern civilization. There has undoubtedly been of late years too much forbearance towards the instigators of fanatical crime, too much dalliance with dark and destructive ideas. It is somewhat discouraging to remember that within the last thirty years it has been the Presidents of free States, rather than the representatives of despotism, who have been the marks for the assassins' hand. The best hope for the future is that the hatred of all good in the human race which these dreadful acts reveal, will produce a healthy re-action in favor of the ancient principles of government and civilization.

Brief Mention

An inspector was giving a little instruction at a certain London School Board centre, and offering some criticisms upon the results of an examination which he had been conducting. "Never," remarked he, impressively, "use a preposition to end your sentences with." It was very good advice; but a smile went round.——"There are several kinds of scolds," says *The Presbyterian Messenger*, "parental scolds, common scolds, old woman scolds, and worst of all, ecclesiastical scolds." We have known most estimable pastors who scolded themselves out of the parish, after having scolded half the congregation out of the church——A Canadian Church paper notes a rectorship of 72 years in one of our dioceses, but we are unable to find the name of either priest or parish, as given by our contemporary.——An English paper says that "really rich" ladies often spend over $15,000 a year in costumes alone, not including jewelry and costly underclothing. They have at least one new dress each day, and wear five or six at different hours of the day. We read in Dickens of a "doll's dressmaker;" in such high life we need not go far to find a dressmaker's doll!——Some water from the sacred well at Mecca, recently analyzed, was found to contain five times as much chemical impurity as is allowed for safe drinking water. Pilgrims bathe in the well and drink the water, and cholera follows, as a "dispensation of Providence!" Rather, let us say, as a punishment of improvidence.——But are we of this western country, where the Star of the Empire has taken its way, altogether or even tolerably hygienic in our homes and habits? Even here the sanitarian is more needed than the physician.

New York City

At the church of the Holy Trinity, a series of missionary meetings will be held on Thursday evenings of the summer and early autumn, conducted by the Young Woman's Church Club. Miss Russell, Miss Cunningham, Miss Sampson, and others, will have charge. This club did very active work during the winter and spring.

One of the many provisions for outings for working girls—the Sea Shore Cottage, at Long Branch—went into operation last week. The girls go from the city 50 at a time, and remain for a limited time at actual cost price, each paying her share of the economical expenses of the cottage.

In connection with fresh-air work, now coming into prominence for the season, it should be mentioned that one of the classes least thought of is that of poor clerks and mechanics, young and unmarried. For these the good Brothers of Nazareth have arranged for outings at "Ruhberg." Special ticket rates have been secured, and amid the healthful and mountainous surroundings of this restful spot, rest may be had by many a poor young fellow, at bare cost.

At. St. Agnes' chapel, of Trinity parish, the Rev. Dr. Edward A. Bradley, priest in charge, the kindergarten has recently been turned into a free school, with 107 pupils. The average attendance has been good. The industrial school, which accomplished much during the winter, has just been closed for the season. The new summer home of the chapel congregation is partly finished, and will be used during the heated term. The whole structure contemplated is expected to be completed next year. Members of the congregation have been most generous in supplying needed furnishings. An outing, as usual, is intended for the choristers of the celebrated choir of St. Agnes'. The choir has lately been provided with a new and ample choir room for practice work.

St. Barnabas' House of the City Mission, recently celebrated its anniversary. Bishop Potter and the Ven. Archdeacon Tiffany, D. D., sent regrets at being unavoidably absent. The services were conducted by the Rev. Brockholst Morgan, the superintendent, and the Rev. Geo. F. Nelson, of Grace parish. Children of the house rendered the musical portions of the service very well. Addresses were made by the Rev. Messrs. Nelson and Morgan, and the Rev. Dr. Edward A. Bradley. During the past year over 100,000 free meals have been supplied at St. Barnabas'. At Christmas and Thanksgiving crowds came to be fed, the festival feature being noted in all the city papers as an event of those days. At this house a mother and child may be received together, it being the only place in the city where that is possible. They remain for a stay of two weeks if need be, but are received at any hour of the day or night. While in the house children are taught many useful things. The moral agencies of the city mission work, here centred, go out to all the prisons, hospitals, institutions, and slums of the great metropolis.

The church of the Heavenly Rest has just been favored with the gift of two summer homes, located near the city, and near each other. One is from Dr. Humphrey, in memory of his daughter, and named after her, the Helen Frances Rest. The other is from Mrs. W. J. Cassard, of this city, and Mrs. E. N. S. Pomeroy, of Bronson, Neb.; and is a memorial of their mother and grandmother, and named the Mary Aurelia Rest. Each will be used as places where children of the poor can be sent by this vigorous parish to receive "outings" during the summer months; and all the year through, one of them will be open as a sanitarium. The homes include not merely buildings, but much land, and will accommodate about 65 children at a time. With characteristic devotion, the rector, the Rev. D. Parker Morgan, has rented a house near by, so he may keep an eye on the work during the season of his well-earned vacation. Last week, both houses were formally dedicated. On the occasion there were present besides the rector and the Rev. Arthur H. Judge, assistant minister of the church of the Heavenly Rest, the Rev. Henry C. Dyer, of Philmont, and the Rev. W. H. Reynolds, of Copake, near by. Addresses were made by the Rev. Dr. Morgan, Mr. W. J. Cassard, and Dr. Humphrey. A number of parishioners from the city were present. The guests were subsequently taken by carriage to a delightful waterfall in the vicinity.

The 24th annual meeting of the Board of Trustees of St. John's Riverside Hospital, on the outskirts of the city, at Yonkers, was held last Tuesday, and was of special interest as the last to be held in the old building. Mr. Wm. F. Cochran, the founder and president, made an address commemorative of the occasion, and noting the progress made since the beginning. Nearly 10,000 have received treatment, he said, and contributions to the support of the institution have amounted to $150,000. There had also been special gifts of $75,000 for an endowment. On Thursday morning, June 28th, the new buildings presented by Mr. and Mrs. Cochran were handed over to the trustees. Mr. Cochran again made an address, this time of presentation, and spoke of the joy he and his wife felt at being able to make this gift. Mr. Norton P. Otis, on behalf of the Hospital Association, formally accepted the edifices. Addresses were also made by Dr. W. H. Sherman, the head of the medical staff of the hospital; Messrs. Duncan Smith and John Reid, and the Rev. Messrs. S. Parkes Codman and A. B. Carver. The latter dedicated the structures with suitable forms. This new hospital stands on high ground, overlooking the Hudson. The building, which is surrounded by fine old trees, is L shaped, 200 feet long and 75 feet deep. It has three stories and a basement. The material is stone, with red brick trimmings. The whole is fireproof, and contains all the latest improvements for caring for the sick and injured.

The pair of Astor memorial bronze doors for the main entrance of Trinity church were on exhibition during last week at the works of the Henry Bonnard Bronze Company. Mr. Richard M. Hunt is the designer, and Mr. Karl Bitter, the sculptor of the doors, which are pronounced the most elaborate piece of bronze work in the country, and among the finest works of art of the kind in the world. Messrs. Hunt and Bitter have been engaged on the design for about three years When completed and, in place the cost of the doors will be about $160,000. The frieze and tympanum which surmount the doors, are of stone, and this part is essential to the scheme of the designer. The frieze represents full-length figures of the apostles, and the tympanum four feet high, bears a central figure of Christ, surrounded by angels, symbolizing the kingdom of heaven. The doors proper, which are 14 feet in height, and weigh 4,200 pounds each, are divided into six panels; and around these in niches and brass, are set figures of saints. The panels are in high relief (some of the figures being seven inches high), and are the main features of the work. They represent six scenes from the Bible. The first panel, the one at bottom of the left-hand door, depicts the dream of Jacob. The next the Annunciation. This panel, though there are only two figures, and it is severely simple, has been pronounced by some observers, the best of the six. The fourth panel is the Resurrection; the fifth represents the four and twenty elders in adoration before the Lamb of God, and the sixth tells of the end of the world, leading to the tympanum figure of Christ in glory, indicating the life to come. A remarkable feature about the doors is, that they are each cast in a single piece, a difficult achievement.

Philadelphia

The Episcopal Hospital has received from the estate of the late Robert Patterson, a prominent member of the "German Reformed Communion," a bequest of $5,000.

In the will of Maria L. Sadler, probated 29th ult, is a bequest of $1,000 to St. Peter's church, Germantown, as a contribution towards a fund for the purchase of a set of chimes for that parish, with this proviso—that if the necessary amount be not raised within two years after her decease, the bequest shall revert to the residuary estate.

The committee, the Rev. Dr. B. Watson chairman, having charge of the proper observance of the 25th anniversary of the consecration of Bishop Whitaker, have selected Wednesday, Oct. 17th, as the day on which the celebration is to be held. There will be a service in the church of the Holy Trinity, with the Holy Communion and a sermon, and in the evening a general meeting in the church of the Epiphany.

The Rev. Linus P. Bissell has been in charge of Trinity church, Oxford, and its two chapels, since January last, during the absence of the rector, the Rev. H. A. F. Hoyt, who had gone to Europe and the Holy Land. On Sunday, 24th ult. Mr. Bissell officiated at Oxford in the morning, at Trinity chapel, Crescentville, in the afternoon, and at Trinity chapel, Rockledge, in the evening, bidding farewell to the three congregations, who had all become very much attached to him during his six months' ministrations. At the close of the Rockledge service a letter of farewell from the vestry was read by one of its members. The rector of the parish, the Rev. Mr. Hoyt, resumed his duties there on Sunday, 1st inst.

The annual report of the church of St. Matthias, the Rev. Dr. R. A. Edwards, rector, has just been issued. Of the 40 presented for Confirmation, 25 were connected with the Sunday schools and Bible classes. There are 287 on the roll of the primary school, while the main school shows 40 officers and teachers, and 598 scholars The contributions from these amounted, for the year, to $739.27, of which $320 were Lenten offerings. Besides supporting a parish visitor, the schools have contributed to various unsectarian objects, including the McAll mission of Paris. The Mothers' meeting has 80 members, who gave in December 46 Christmas baskets, and distributed 20 tons of coal, independent of clothing and other things needful. The Lenten offerings of the congregation for the Endowment Fund, amounted to $840. The total sum expended for all objects was $13, 974.47.

A number of years ago, the Germantown Workingmen's Club was started by the six Episcopal churches of that suburb, the idea having originated with the Rev. Dr. J. De W. Perry, rector of Calvary church. During the first year, the attendance was 17,000, and there were 480 names enrolled. Although the club was under the control of the Church, it was not, in any sense, a religious organization. Many movements for the good of Germantown and other portions of the country were started in the club during its existence; but it did not receive the constant needed support, and as a result, some of the managers were frequently obliged to liquidate various indebtednesses from their private means. At a special meeting of the club, held on Saturday evening, 23d ult., after certain overtures made to the club by the Germantown branch of the Y. M. C. A. had been discussed, the club resolved to disband. The People's Institute and Industrial School, which has been established in a portion of its building on West Chelten ave., by persons connected with the club, has also collapsed for want of proper support. It was stated that the First Presbyterian congregation, whose house of worship adjoins the club premises, together with some interested friends of the club, would give $20,000 for the building, which offer was accepted. The offer of the managers of the Y. M. C. A. was unanimously accepted, which may be briefly stated as follows: The use of two large rooms for the club in their building on Main st., with the use of the gymnasium, swimming pool, bowling alley, reading rooms and library, for a nominal rent, and also a representation on the board of management of the Y. M. C. A. From the amount to be received for their building, the indebtedness of the club is to be liquidated, and the balance is to be transferred to the Y. M. C. A, to be used as a portion of a fund to be secured for establishing the "Working Men's Manual Training School," under the superintendence of M. John J. Kenney, late superintendent of the club.

Diocesan News

Massachusetts

William Lawrence, S.T.D., Bishop

CAMBRIDGE.—The Parish Daughters in St. Peter's church have been most active the past winter. There are 23 members, with an average attendance of 26. A large box valued at $33, has been sent to the House of Mercy, Boston, and $50 have been added by the society to the Renovation Fund.

NEWTON.—A tasteful pamphlet has been issued by the church of the Redeemer, Chestnut Hill, giving a brief history of the parish and the full text of its constitution and by-laws, with an index of the sources whence they were drawn; also sections of the public statutes relating to religious societies in the commonwealth of Massachusetts. The church is flourishing under the care of the Rev. Prof. H. S. Nash, of Cambridge.

WELLESLEY.—Ground was broken for St. Andrew's chapel, on June 18th; the service was in charge of the rector, the Rev. W. E. Hayes. In the absence of the Bishop, the Rev. George W. Shinn, D. D., made the address. All present participated by turning over a shovelful of earth. The chapel will be oblong in shape, and measures 38 by 59 feet, with a seating capacity for 225 persons. The material will be stone to the windows, and above that, shingles left unpainted. The architect is Mr. S. D. Hayden, of Newtonville. The entire cost of the structure will be $4,000, and as soon as occasion demands, the chapel will be replaced by a large stone church, for which a portion of the lot is reserved.

LINDEN.—St. Luke's church will now have a parish house. For many months the rector, the Rev. John Carden, has worked towards this end, and raised $800; $500 of this has been expended for a lot adjoining the church. A short time ago a pavilion at Revere Beach was purchased for the sum of $50, and removed to this lot. On Memorial Day, the men of the parish had a "gala day" in putting together the scattered timbers, and part of the exterior in good shape was erected before night. This kind of work will be continued till the building is completed. During the 20 months' rectorship of Mr. Carden, the parish has increased in numbers, and with this new building, a larger and more efficient work can be accomplished.

Maryland

William Paret, D.D., LL.D., Bishop

WASHINGTON, D. C.—A permit has been secured for the new Trinity church Sunday-school building, on Third st. and Indiana ave., N. W. It will be of brick, in simple style, 69x84 feet in area, with two stories, and will cost $1,700.

St. Mark's church, corner of A and Third sts., of which the nave portion was completed in 1889, is being wholly finished under the direction of Mr. T. Buckler Ghequier, architect, of Baltimore. The extension of the church proper consists of three arched bays, about 16 feet wide, a high cellar, a commodious choir-room leading into a robing-room, which is provided with improved robe closets. This room communicates by a stairway with the vestry above, and has also an outside entrance on Third st. The church, which, when finished, will hold about 800 persons, has a large clerestory, an open timber decorated roof of oiled yellow pine, and is built of sand brick both inside and out, with carving and dressed bands of Seneca stone The chancel will have a wrought iron rood screen. A richly carved reredos of Portage stone will be placed against the rear wall, and an altar nine feet in length will be made of the same material. The spire will also be completed, and when finished the top of the copper cross at the apex will be about 125 feet from the pavement. The bell chamber will

be a square room lined with brick and pierced by four large semi-circular arches, between the jambs of which will be placed light, ornamental iron railings. Over the four corner turrets the four gables will lead up to the spire proper, which will be covered with blue and red slate. The parish building will be at the rear end of the lot. It will be two stories in height. It is expected to have the work completed by Sept. 1.

Kentucky

Thomas U. Dudley, D.D., D.C.L., Bishop

The corner-stone of St. Thomas' church, Beatyville, was laid by Bishop Dudley, June 21st; the Rev. J. E. H. Galbraith, missionary in charge, the Rev W. W. Benton, archdeacon of Eastern Kentucky, and the Rev. R. Estill, D.D., assisted. The church will be very handsome, being built of native sandstone, which is given by some of the communicants. The history of the mission is a unique one. Founded in 1874 by the Rev. Walter Tearne, in the heart of the mountains, it was established and built up by his faithful ministrations till 1879, when he was succeeded by the Rev. C. H. Lockwood, under whom the mission had a flourishing growth, and the present Church school was founded. Other missionaries have been the Rev. D. Hobbs, an alumnus of the school, the Rev. C. S. Walkley, and the present missionary, the Rev. J. E. H. Galbraith, who took charge June, 1891. The mission began with three communicants, now 180 have been enrolled on the register; 144 have been confirmed, and more than 250 have been baptized; funds raised for school and church purposes, $9,000; 130 Sunday school pupils are enrolled at present. The mission is in the mountain region of East Kentucky. Bishop Dudley has made 19 visitations, coming by water, on foot, on horseback, in buggy, and now at last by railroad. The situation of Beatyville, at the junction of the three heads of the Kentucky river, in a rich coal and lumber district, gives promise that it will be a place of great importance. The people, however, are poor. After the corner-stone had been laid in the presence of a large concourse of people on the hillside, the Bishop delivered a very interesting address replete with reminiscences of the past, and hopefulness of the future. The visiting clergy also made congratulatory addresses. In the corner-stone was deposited, with other usual articles, a piece of the saddle bags used by the Rev. W. Tearne to carry Prayer Books, Hymnals, etc., on his journeys to hold services through the mountains.

Connecticut

John Williams, D. D., LL.D., Bishop

St. Margaret's Diocesan School for Girls, Waterbury, closed its school year on Monday, June 11th. The baccalaureate sermon was preached by Bishop Williams, at St John's church, Waterbury—a sermon of great interest and power. On the Thursday evening before the graduation, the young ladies invited their young gentlemen friends to the spacious school rooms for an evening devoted to dancing. Two evenings later followed a *musicale* and the reading of the graduating essays before the assembled school and invited guests. On the following Monday, the friends from abroad, the old graduates, and many of the citizens were in attendance at the conferring of the diplomas, and to listen to the instructive and scholarly address of Prof. John Fiske, of Harvard University, who was the orator of the day. The exercises were enlivened by vocal and instrumental music, showing a marked degree of excellence, under most competent instruction. The diplomas were conferred by the rector, and the usual class day exercises closed the performance. The trustees held their annual session and listened to the reports relating to the business management and the high standard of scholarship, constantly advancing, and everything was found to be in excellent working order.

CANAAN.—The Academy, a Church boarding school for boys, closed for the vacation, June 14th. The annual sermon before the masters and pupils, was preached in Christ church, on the evening of the 10th, by the Rev. Dr. Hartley of Massachusetts. The examination occupied most of the week, during the morning hours, while the afternoons were given up to athletic sports. The week ended with the rector's reception. This school has had a very prosperous year in spite of the hard times, and closed with every place filled. By careful, thorough work, and the faithful care of the boys, the school has risen to the first rank of the Church schools of the East. From one boy it has grown in three years to and most of the places are already taken for next year.

NEW MILFORD.—At Ingleside, a girls' school connected with All Saints' parish, the Rev. F. B. Draper, rector, the past year has been a very successful one, and the school full all the time. On Sunday, June 10th, the rector preached a baccalaureate sermon to the graduating class. The same day, at an early hour, there was a presentation service and a service of blessing in connection with a beautiful new window that had been placed in the north side of the chancel the previous evening. This window, made by the Tiffanys, of New York, was the gift of the "Pansy Garten." The presentation was by Miss Margaret Sanford, and the acceptance by the rector, who made an appropriate address on the occasion. There were special entertainments on Monday and Tuesday evenings, but the graduation exercises proper, began at noon on Wednesday. Six young ladies graduated in the regular course, and two took specials. The diplomas were presented by the Rev. Mr. Draper. The address to the graduating class was by Charles Dudley Warner, and, it is needless to say, was an intellectual treat. At 5 P. M. were held the ceremonies in connection with the planting of the class tree, after which Evensong was said by the rector.

Delaware

Leighton Coleman, S. T. D., LL. D., Bishop.

Rollin A. Sawyer, lately a Presbyterian minister, and Robert J. Morgan, lately an African Methodist Episcopal minister, have been received as candidates for Holy Orders.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
Mahlon N. Gilbert, D.D., Ass't. Bishop

The closing exercises of the Seabury Divinity School were held June 5th. At 9 A. M. Holy Communion was celebrated, and during the service Bishop Whipple gave an extemporaneous address on "The Progress of Christianity in Japan." The Bishop's remarks were called out by the fact that one of the students, Mr. Charles H. Evans, had resigned his candidacy for orders here, and is going to Japan as a lay missionary, and will complete his studies in the theological seminary at Tokio, sailing for his new field some time in August. At 11 o'clock the graduating exercises were held in the oratory, the baccalaureate address being delivered by the Rev. Y. Peyton Morgan. The Rev. John H. White, warden of the school, presented the graduates to Bishop Whipple, who conferred the diplomas and degrees. The warden's reception that followed was exceedingly pleasant, lacking nothing save the presence of Mrs. White, wife of the warden, who was unavoidably absent because of ill health, Refreshments were served in the dining hall.

ST. PAUL.—Hard times do not seem to have any visible effect upon church restorations and enlargements. The parishioners of St. Peter's are agitating for the enlargement of their stone chapel, which has become too small to accommodate the growing congregation. Last week's LIVING CHURCH contained the announcement of a new stone church for St. John the Evangelist's parish. Following closely upon this, comes the report that Bishop Gilbert has received a memorial gift of $25,000 from an Eastern lady. Emmanuel chapel is to be removed to the corner of Portland and Milton sts., where a handsome stone church will be erected, and the name changed from Emmanuel to St. Clement. Three lots have been secured, and when the new church is completed, the present wooden building now used by Emmanuel will be turned into a guild room. St. Clement's is to have a chime of bells. Plans for the new church are already in the hands of the architect; it is expected to have the church ready by Christmas. Should the General Convention approve of the division of the diocese, it is anticipated that St. Clement's will eventually become the cathedral for the southern portion of the diocese. There is great rejoicing amongst Churchmen over this munificent gift.

Churchwarden and Mrs. J. M. Smith tendered the Rev. and Mrs. Purves, on behalf of the parishioners of St. Peter's, a reception on their safe return from England. A large number were present and enjoyed a pleasant evening. Name Day at St. Peter's was commemorated with two celebrations of the Holy Eucharist at 6:30 and 9:30 A. M., and a full choral Evensong. The Rev. J. H. White, warden of Seabury, was the special preacher.

The death of Mrs. Eleanor Willis, wife of the Hon. J. W. Willis, Judge of the district court, deprives Christ church of one of its faithful members; she has been identified for a number of years with that parish in labors of love and the upbuilding of the church.

Rhode Island

Thomas March Clark, D.D., LL.D., Bishop

MIDDLETOWN.—A memorial tablet erected by Mrs. Edwina Booth Groseman, in memory of her father, Edwin Booth, has recently been placed in St. Columba's chapel. It consists of a slab of polished Nubian marble, with a bronze relief head of the actor, by Elwell, surrounded by wreath and inscription, and was designed by McKim, Mead & White, New York.

Southern Ohio

Boyd Vincent, D.D., Bishop

The convocation of the Dayton Deanery met in the church of the Heavenly Rest, Springfield, on Thursday evening, June 14th. The sermon was by the Rev. Dwight S. Warfield on the subject of "The Church's charter and great commission." On Friday morning the service began with the Litany, followed by a business session. The Holy Communion was celebrated at 10 o'clock by the Bishop. The sermon was preached by the Rev. Abdiel Ramsey. The afternoon was taken up with reports of missionaries, followed by a Sunday school service, with an address to teachers by Bishop Vincent, and an address to children by the Rev. Herbert J. Cook. In the evening, a missionary meeting was held, with addresses by Bishop Vincent on "The Field"; by Archdeacon Edwards on "Diocesan Missions"; by the Rev. C. M. Roberts "How shall the Church extend her membership"; by Mr. John W. Daniels on "Laymen and missions".

Trinity church, Hamilton, the Rev. Robert Granger, rector, was consecrated by Bishop Vincent on Wednesday, June 20th. The following clergy were present, and took part in the services; Bishop Vincent, Archdeacon Edwards, and the Rev. Messrs. Pise, Rhodes, Otte, Norton, and Melish. The church is of stone, and is one of the handsomest in the diocese.

Northern Michigan

It is expected that the Rev. W. A. Mulligan will soon remove from Sault Ste Marie to Bay Mills and make that the centre of new missionary activities.

On recommendation of a special committee of investigation, the recent convention of the diocese of Michigan voted to return to the jurisdiction of the Northern Peninsula the sum of $1,000 from the fund for the support of the episcopate, this amount having been contributed by the Northern Peninsula itself, while it was a part of the diocese of Michigan.

The annual convocation has just been held. The sermon was by the Rev. W. R. Cross; the Holy Communion was celebrated by Archdeacon Williams. At the business meeting the archdeacon reviewed the work of the jurisdiction during the year. He noted the building of new churches at South Marquette, Bay Mills, Calumet, and Wilson. Four clergymen had been ordained, the first ordination in the Upper Peninsula; and there were 211 Confirmations, the largest number on record. Substantial progress had characterized the work in all parts of the jurisdiction, and a great amount of good had been accomplished through these successful efforts at expansion. The archdeacon expressed himself as highly pleased with the progress, and hoped to find the reports of the next convocation equally gratifying. So pleased and impressed were the delegates with what the archdeacon had reported that it was voted to request him to devote his entire time to supervisory work without parochial charge, and an assessment of $1,600 was levied on the parish and missions, in addition to receipts from other sources for the year ending July 1, 1895.

A complimentary vote was extended to Bishop Davies expressing good wishes for his comfort and enjoyment, and prayers for health and safety during his projected European trip. C. H. Call was re-elected treasurer. The accounts showed diocesan expenses of about $3,000 for the year.

The missionary meeting in the evening was one of the most interesting of the entire session. A resolution was adopted authorizing the treasurer of this missionary jurisdiction to accept a cash donation of $1,000 from the diocese of Michigan. The report of the committee on assessments of parishes and missions set the necessary amount to be raised at $1,540. The Rev. W. R. Cross was elected registrar and the old Standing Committee was re-elected. Interesting short addresses were delivered by the archdeacon and the Rev. Percy Robinson.

This convocation marks a gratifying point in the growth of the jurisdiction which, under the judicious supervision of Archdeacon Williams with the excellent help rendered by his able assistants, is doing much for Christian mission work throughout the peninsula. The sessions were characterized by the best of good will and perfect harmony.

Ohio

Wm. Andrew Leonard, D.D., Bishop

In view of the fact that a number of communications have been put in the newspapers, announcing that the Bishop of Ohio was "back of", and the "prime mover in" the effort to secure greater episcopal power of mission in this diocese, he announced publicly to the convention that such statements were both gratuitous and without the slightest foundation. This matter came into the convention three years ago by the regular process, and became the calendar subject for discussion this year.

The diocesan class in ecclesiastical embroidery is doing good work in Cleveland. At the closing meeting for the season Miss Neff, the president, read a most valuable paper written by Miss L. C. Osbourne Houghton, of Baltimore, Md. It gave instruction on symbolism and colors in ecclesiastical decoration. An able paper also was presented by Mrs Douglass, rehearsing what the class had studied on these themes. During the late convention, the exhibition of embroidery given by this class attracted much attention, and stimulated many to "go and do likewise."

The Ohio Society for the relief of the widows and orphans of deceased clergymen increased its invested fund last year by the sum of $2,010., a good showing for a bad times.

The Board of Missions met on May 22nd, and ascertained that to fulfill obligations incurred and occupy the fields that are most urgent, more than $10 000 are needed for this year.

The expressions of sympathy and affection on account of the late Rev. Dr. Brainerd Marc Burridge, rector of St. Mark's church, Toledo, are unusually numerous and fervent.

His short career made an impression for good that can never be effaced. The bereaved parish is, however, fortunate in securing for a time the services of the Rev. H. B. Walbridge, D. D., late of Brooklyn, who was once rector of Trinity church, Toledo, for 20 years.

Southern Florida

Wm. Crane Gray, D.D., Bishop

An event of some interest to the whole Church took place in Orlando on the 14th, when the Rev. Geo. Leslie, deacon, was advanced to the priesthood, preparatory to his going to take charge of the Indian mission on the borders of the Everglades. Archdeacon Brown preached the sermon, from Acts v: 31, an able statement of the Church's place and continuity in the economy of redemption. The candidate was presented by Archdeacon Weddell, and six priests of the jurisdiction joined with the Bishop in the laying on of hands. How to find a man willing and able to take up and carry on the work of that Indian mission seemed to be the hardest problem that the Bishop had to solve, until Mr. Leslie, with true missionary zeal, declared himself willing to go wherever sent, and undertook the work. He started at once for his new field, and is probably by this time on the ground. The Bishop in the course of his visits to this station, named it Immokalee (meaning home), in token of what he would have it be to the life of the Indians. There are, however, other needs in this jurisdiction, and other problems to solve. The vacancies in the organized work that still exist, and continue to occur from time to time, with insufficient means to meet the actual wants of the work, add weight to that "care of all the churches" that comes upon the Bishop daily. The good women continue to do their part towards sustaining the work, and prove themselves a most efficient and important agency.

It is gratifying to be able to say that a successful work is going on among the colored people, prominently in Tampa and Key West. "*Esto perpetua.*"

Western Michigan

Geo. D. Gillespie, D.D., Bishop

BATTLE CREEK.—On June 13th, 14th, and 15th, services commemorating the completion of a half century of parish life were held in St. Thomas' church. The Bishop preached the opening sermon on Wednesday evening, the Rev. W.W. Taylor, of Hastings, a former rector, saying Evening Prayer. Bishop Gillespie's discourse was an especially able one and appropriate to the occasion. The subject was "Loyalty," which was regarded by the Bishop as a characteristic feature of the faith of those who planted the Episcopal Church in our country and have been successful in its extension. This loyalty he defined to be obedience to law, and made a practical application of his topic in pointing out the obligations which it imposes both upon the clergy and laity in their respective spheres of duty.

After the sermon, the Rev. Lewis Brown, rector of the church, presented a class for Confirmation to the Bishop who administered the rite to 21 persons, which with the 38 confirmed in April last, makes a list of 59 added the present season.

The Daughters of the King gave an informal reception to the Bishop, after the services, at the residence of Mrs Geo. Willard, which was well attended and proved to be a very pleasant affair.

On Thursday evening historical addresses were made by Messrs. Geo. Willard, Wm. Andrus, C. F. Bock; the Rev. Messrs. Brown and Taylor also spoke, and a memorial service was held for the faithful departed.

Friday morning there was a celebration of the Holy Communion. The semi centennial sermon was preached by the Rev. Mr. Taylor, after which the Holy Communion was administered. Mr. Taylor's topic was "A vision of the Church of the future," and was treated with a breadth of thought and felicity of statement entirely worthy of the greatness of the theme. In the evening, a banquet was given at the opera house to some 250 guests, by the ladies of the parish Aid Society and Daughters of the King. An orchestra furnished music during the evening.

After supper, the rector, the Rev. Lewis Brown, read a number of interesting letters from former rectors and others. These included Bishop Vincent, of Southern Ohio; the Rev. Montgomery Schuyler, D.D., of St. Louis, who organized the parish; the Rev. Messrs. R. S. Adams, Josiah Phelps, D. B. Lyon, J. T. Magrath, Dr. Corbett, A. P. Greenleaf, and others. Dr. Metcalf, as toastmaster, introduced the toasts of the evening, to which happy responses were made. The Rev. W. W. Taylor replied to the first sentiment, "The Church," in a brief but exceedingly pertinent speech. The Rev. Lewis Brown responded to the toast, "St. Thomas' church," in an address in which the humorous and the pathetic were most happily blended. The Rev. Mr. Himes, of South Dakota, was introduced as "the oldest clergyman in America," and made an interesting response in behalf of the "Pioneers of the Church," full of personal reminiscence, and urging the dissemination of the Prayer Book as the chief instrumentality in promoting the missionary work of the Church. Mrs. C. Reynold Smith's response to the toast, "Woman and the Church," was eloquent, and she referred feelingly to the faithful women who have done what they could.

GRAND HAVEN.—The commencement exercises of Akeley Institute were this year of unusual interest. Bishop Gillespie preached the baccalaureate sermon in St. John's church, Sunday morning, June 17th. On Monday evening in the new assembly hall a fine musical programme was rendered. Tuesday evening the young ladies produced with credit to themselves the play, "Midsummer Night's Dream." On Wednesday, June 20th, there was an early celebration of the Holy Communion at seven o'clock. At 10:30 A.M., the chapel was nearly filled by friends of the school. The service was hearty and the music joyous as befitted the occasion. Bishop Gillespie gave the address of welcome, and with deep emotion testified to the goodness of God in giving them prosperity in the midst of the disaster that had befallen the world of business. The attendance at Akeley has doubled since last year, and more rooms in the new building must be finished for the new students expected. The Rev. Lewis Brown addressed the class, consisting of six graduates. After presentation of diplomas, the principal, Mrs. Wilkinson, presented the school pin, a gold cross, symbol of self-denial and self-conquest. After the presentation of the scholarship prizes, the Bishop closed with appropriate collects and the benediction. Prayer was offered for the chaplain, Dr. Wilkinson, who started the next day for a trip to England. A bountiful dinner was served by the young ladies, and toasts and merriment closed the sixth commencement of Akeley. One pleasant feature of the occasion was the presence of Mrs. Akeley of Minneapolis, for whose daughter the first building, "Blanche Hall," was named.

North Carolina

Jos. Blount Cheshire, Jr., D.D., Bishop

The closing exercises of Granville Institute, Oxford, for young ladies and children, taught by the Misses Hilliard, and hereafter to be known as the Francis Hilliard School, were held June 5th and 6th. On Tuesday evening, a recital, consisting of vocal and instrumental music, recitations and Delsarte exercises in pantomine, was much enjoyed by a large gathering of the good people of Oxford. Wednesday evening, the three graduates read their essays, pronounced by good judges to be of a high character. The address to the graduating class was delivered by the Rev. F. W. Hilliard, of Monroe, N. C., and the diplomas were presented by the Rev. Edward Benedict, rector of St. Stephen's church, Oxford. On Thursday evening, June 7th, the Misses Hilliard entertained their friends and those of the graduates at a largely attended reception. This school is situated in a remarkably healthy region. It is a Church school, and has the unqualified commendation, in writing, of the Bishop of North Carolina.

Central New York

Frederic D. Huntington, S.T.D., LL.D., Bishop

On June 18th, Bishop Huntington confirmed 10 persons at St. Joseph's church, Rome, and on June 20th he confirmed a class of 10 at Christ church, Jordan.

On Sunday afternoon, June 17th, the Bishop visited the church of the Good Shepherd, at the Onondaga Indian Reservation, and preached. Miss Arria Huntington also spoke to the Indian women on the duties and privileges of the Christian home.

Bishop Huntington and family have gone to their summer home, at Hadley, Mass., to remain until autumn.

At Oriskany Falls, on June 21st, the deacon in charge, the Rev. Charles T. Raynor, was married to Miss Julia Hazzard, the Bishop performing the ceremony.

In accordance with a motion passed at the recent diocesan convention, the Bishop has appointed the following committee to represent the diocese at any meetings of representatives of the five dioceses of the State held during the coming year: The Rev. Dr. J. H. Egar, the Rev. Dr. A. B. Goodrich, the Rev. Dr. Theodore Babcock, the Rev. Dr. John Brainard, the Rev. Dr. H. R. Lockwood, the Rev. Dr. Geo. H. McKnight, the Rev. Dr. W. T. Gibson, the Rev. P. N. Meade; and Messrs. Charles Andrews, A. H. Sawyer, W. M. White, John Anderson, A. H. Green, H. O. Moss, J. R. Van Wagenen, and Lansing S. Hoskins.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

BENSONHURST.—The new mission, known as the church of the Advent, which was started in December last, has taken hold of its work with remarkable energy. Services are temporarily held in a pleasant hall belonging to the Bensonhurst Library Association, but energetic efforts are put forth to raise a building fund with which to erect a church. Subscriptions to the amount of $1,600 have already been secured. The church site, consisting of four desirable lots worth $2,400, has been acquired and paid for. Furnishings of the value of $150 have also become its property. A lawn party lately held by the children has netted $75, to be used toward the adornment of the church when it is erected. This earnest congregation, therefore, while sustaining their services, have in six months raised also over $4,000 towards their permanent work. The Rev. Henry M. Kirkby is in charge, and is advancing the interests of this new enterprise in every way.

Oregon

Benj. Wistar Morris, D.D., Bishop

WOODBURN.—On Tuesday, June 13th, the church of St. Mary was consecrated by the Bishop. Three clergymen from Portland assisted at the service, and the Rev. Laurence Sinclair, rector of St. Paul's, Salem, preached the sermon, at the close of which he congratulated the congregation on the appearance of the church, and highly commended his predecessor, the Rev. Mr. Lund, and the ladies of Salem, for the efforts put forth by them towards the building up of the church and congregation.

Kansas

Elisha S. Thomas, D.D., Bishop

St. Paul's church, Wamego, has just completed a very pretty stone church. The chancel is exceedingly effective, and the west window is the finest in the diocese.

The Church people of Hiawatha have purchased two lots for $1,300. They propose to build a new church at once, under the direction of the Rev. Hudson Sawyer.

The Bishop's chaplain, the Rev. C. Rowland Hill, has secured 20 pupils for the college of the Sisters of Bethany and St. John's Military School for the next year. St. John's School closed the year with over $600 in the treasury, and $1,000 has again reduced the funded debt on Bethany College, in spite of the hard year for all schools.

Christ Hospital, Topeka, which has an endowment of $21,000 through the work of years by Bishop and Mrs. Vail, is undergoing repairs. On Hospital Sunday, the congregations of all denominations made an offering for this purpose. Half the patients are cared for by the charity of the Church. Dean Millspaugh has been elected its chaplain.

Bishop Thomas notes with pleasure that there are now ten vested choirs in the diocese.

The order of the Daughters of the King, connected with Grace cathedral, Topeka, has established three industrial schools: at the cathedral, Good Shepherd, and St. Simon's (colored). They already have an average attendance of 50 each, and the weary mothers are full of gratitude to these young Churchwomen.

The Rev. L. L. Holden, rector of Williamsburg, after work for a quarter of a century in Kansas, has entered into life. Emporia, Wyandotte, Independence, Coffeyville, and Williamsburg, speak loving words of him. He travelled a good part of the time nearly 5,000 miles a year. The beautiful stone church in his last parish is a sweet memorial of his devotion.

A priest of the Latin Church has asked to be admitted to the priesthood of our Church, and is studying with the Rev. Dr. Beatty, at Newton.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

The 1st annual district convention of the Brotherhood of St. Andrew, for the district comprising the dioceses of Pittsburgh and West Virginia, was held in Pittsburgh, June 23rd and 24th. It began with a recognition meeting in the parish house of Calvary church, on the evening of Friday, the 22nd. The remaining sessions were held in Trinity church. At the opening service on Saturday morning, a most admirable address of welcome was made by the Rev. A. W. Arundel, rector of the church, and an impressive charge was given to the Brotherhood by the Bishop of the diocese. Later in the morning, an important business session was held, at which chapter reports were made. After an excellent luncheon, a general conference was conducted by Mr. Wood, general secretary of the Brotherhood, on the subject of "The boys' department," participated in by the Rev. Messrs. W. D. Maxon, A. W. Arundel, and J. D. Herron. This was followed by an address by Mr. H. D. W. English, of Pittsburg, on "The Brotherhood, its fundamental principles, and its basis of work." Next came a general conference, conducted by Mr. Wood, subject, "The chapter and its methods of work." Interesting and practical addresses were delivered by Mr. Sterling, on Brotherhood visiting," Mr. James K. Bakewell, on "Brotherhood rescue missions," and by Mr. Wilson on "Work in hotels."

A quiet evening was kept in preparation for corporate Communion on the following day, under the leadership of Bishop Gailor of Tennessee.

On Sunday, the corporate early Communion was largely attended by members of the Brotherhood. At the mid-day service, Bishop Gailor preached a powerful sermon on St. John xii: 25, urging the entire surrender of our life to God. Two general conferences occupied the afternoon. The first was conducted by Mr. Edwin Logan, of Pittsburgh, and had for its subject, "Helps in Brotherhood Work." The Rev. J. R. Wrightman spoke of the spiritual side, urging that man must be dealt with as a spiritual being as well as

a natural man. Mr. Lawrence E. Sands, of Wheeling, speaking of the practical side, briefly reviewed various methods of conducting Brotherhood work, the necessity of prayer, and the need of manliness. The second was on "The Brotherhood Bible class," conducted by Mr. Wood, with the help of a model lesson, and in which numerous questions were answered. The convention closed with a public service, presided over by the Bishop of Pittsburgh, and at which addresses were made by Bishop Gailor and Mr. Wood. In spite of excessive heat, the attendance was good, and the interest well sustained to the end. The next district convention will meet at New Castle, Pa., the second week in May, 1895.

Pennsylvania

Ozi W. Whittaker, D.D., Bishop

Confirmations: Christ church, Ridley Park, 9; St. Andrew's, Yardley, 6; All Saints' memorial, Fallsington, 5; Christ church, Eddington, 9.

Mr. Wm. W. Frazier, of Philadelphia, has conveyed, for a nominal consideration, a frame chapel and two acres of ground in Cheltenham township, Montgomery county, to the trustees of the diocese.

LANSDALE.—The convocation of Norristown met on Tuesday afternoon, 19th inst., in Holy Trinity church, and after a sermon preached by the Rev. A. A. Marple, held a business meeting. In the evening a missionary meeting was held, where addresses were made by the Rev. Samuel Snelling, on "Suggestions as to Missionary Work;" by the Rev. S. F. Hotchkin, on "Diocesan Missions;" and by the Rev. C. L. Cooder, on "Foreign Missions."

ROSEMONT.—In connection with a fair, in aid of the rectory fund of the church of the Good Shepherd, musical and dramatic entertainments were given in the parish building on the evenings of the 21st and 22d inst.

WYNCOTE.—All Hallows' chapel, which is a mission station of the church of the Saviour, Jenkintown, has been enlarged and beautified by the addition of a new transept and chancel. The chapel was re-opened for service on the Feast of St. John Baptist. In the evening the sermon was preached by the Rev. Dr. W. N. McVickar. A series of special sermons is announced for the five Sunday evenings in July, by Philadelphia clergymen and the Bishop of Delaware. The priest in charge of the chapel is the Rev. A. J. P. McClure.

New York

Henry C. Potter, D.D., LL.D., Bishop

MAMARONECK.—Three pews in St. Thomas' church were set apart on June 10th, the anniversary of the consecration, as memorials to the Rev. John M. Ward and the Rev. Wm. White Montgomery, former rectors. These pews are endowed so as to be forever free. Owing to the rapid growth of this parish under the present rector, the Rev. Dr. Van Bokkelen, a new parish house is contemplated.

SOMERS.—The Rev. R. C. Russell has just celebrated the 25th anniversary of his rectorship in St. Luke's church. At a service to commemorate the event, addresses were made by the Ven. Archdeacon Van Kleeck, and the Rev. Messrs. C. W. Bolton and Lea Luquer. At a reception held after the service, Bishop Potter presented to Mr. Russell a silver cup in the name of the congregation, and Mr. Strong, on the same behalf, presented him with an envelope containing about $200 in money.

PRIORY FARM.—The Bishop made his visitation of St. Paul's training school, under the care of the Brotherhood of Nazareth, on Saturday, June 23d. The Brothers have within the past few months paid off $3,000 of their indebtedness on the new buildings. A little over $1,000 remains to be raised.

PEEKSKILL—St. Gabriel's school has just completed a successful year. The graduating exercises were well attended. The valedictorian was Miss Lawton, of Hudson, N. Y. The Rev. Dr. Morgan Dix delivered an address.

New Jersey

John Scarborough, D.D., Bishop

The shore parishes have their plans made for summer work. St. James', Long Branch, and Trinity, Asbury Park, keep open the year round. The Rev. Dr. Lamb, of Moorestown, has charge of Beach Haven; the Rev. Dr. Bishop, of Orange, will be at Mantoloking; and the Rev. Dr. Christian, of Newark, will care for Bay Head; the Rev. Mr. Jones has Avon-by-the-Sea; and the Rev. Mr. Newbold will be at Belmar. Most of the other summer shore churches will be supplied by different clergymen from Sunday to Sunday.

BURLINGTON.—Commencement week was ushered in by the usual baccalaureate sermon, in St. Mary's parish church, on Sunday, June 10th, the preacher this year being the Rev. Algernon S. Crapsey, of Rochester, N.Y. On Tuesday evening following, the Junior *musicale* was given, the performers showing careful preparation and skillful execution. On Wednesday was class day. The art exhibition followed. The Senior *musicale* was given in the evening, the vocal and instrumental departments showing a high grade of work, some of the performers playing original compositions. On Thursday morning, "graduation day," a large audience listened with interested attention to the essays of the graduates, and to the quartettes and choruses sung by the school. At the conclusion of the graduating exercises in the schoolroom came the beautiful final service in the chapel, when the Bishop addressed the graduating class, and presented their diplomas. The music was admirably rendered, the recessional hymn being sung to music composed by a member of the school. Thus closes the 57th year of St. Mary's Hall, and the class of '94 joins her long and honorable roll of alumnæ.

Burlington College, the boys' school, held its closing exercises on Wednesday, June 13th. Addresses were made by the Bishop, Principal Williams, the Rev. Dr. Hibbard, and the Rev. W. P. Taylor, chaplain of St. Mary's Hall.

A large class was confirmed in St. Barnabas' church, the Rev. George W. Harrod, rector, on June 10th. The parish is supported entirely by the tree-will offerings of the people, and is in a most prosperous condition. A new organ will soon be placed in the church.

LINDEN.—Grace church was consecrated on Sunday, June 17th, having paid off its indebtedness. A few years ago the property was threatened with foreclosure and sale; but the parish of St. John's, Elizabeth, came to its rescue, and saved the property. Now the congregation has grown strong, and is able to maintain clerical services.

COLESTOWN.—The 143rd anniversary of St. Mary's church, the mother parish of Camden county, was observed on Sunday, June 17th, when an historical address was delivered by the Rev. R. G. Moses. There were many persons present whose ancestors were founders of the old parish, and by whose zeal the old church and grounds are kept in good order. Services are held in the church once a month by the rector of Merchantville, as a memorial of the past; the families who formerly belonged to the ancient parish have connected themselves with neighboring churches.

Olympia

TACOMA.—Bishop Barker visited Trinity church the 4th Sunday after Trinity, and confirmed a class of 39 candidates presented by the rector, the Rev. Dr. Dean R. Babbitt; 23 of these were adults. Most of the class were drawn from other religious bodies, and were presented for the holy rite after thorough preparation. The past year has witnessed a large growth in Trinity church, and including the 73 persons confirmed within little more than a year, the number of communicants has grown from 263 to 405. During a brief vacation of the rector in California, electric lights were put in the church, and a beautiful frieze was run around the east wall of the chancel. During the past year the walls of the church have been tinted by the Flower Ward, a memorial pulpit erected, the grounds graded, and a fine hedge planted around the extensive and attractive lawn. In spite of the financial depression the parish has added the past year $500 to the rector's salary, and presented him with a purse of gold for a needed vacation. The parish is harmonious, enthusiastic, and hard working, and looks forward to a useful future.

A ten days' Mission was recently held at Trinity, the Rev. Dr. Babbitt acting as missioner, assisted by Rev. D. C. Garrett, of St. Mark's, Seattle; Rev. R. J. Mooney, of St. John's, Centralia; Rev. Alfred Wheeler, of Chehalis, and the Rev. Preston Barr, of St. Luke's, Tacoma. The Mission was highly successful, and did much to stir the hearts and consciences of the parishioners and the people of the city. The parish is excellently organized, having about 300 persons in its various parish societies, including a Trinity Club of 75 men.

Virginia

Francis McN. Whittle, D.D., LL.D., Bishop

Bishop Newton has just completed visitations of the churches in Orange, Madison, and Culpepper counties, confirming in all 49 persons. June 13th, he consecrated the All Saint's memorial chapel which has just been erected near the site of the old Calvary church, the Rev. J. C. S. Mayo, of Newport News, preaching the sermon.

Georgia

Cleland Kinloch Nelson, D.D., Bishop

A meeting of the general chapter of the cathedral of the diocese of Georgia, was held on Tuesday, June 12th. Mr. Z. D. Harrison was elected chancellor, and Mr. R. C. De Saussure, treasurer. The subject of the future cathedral was discussed at some length, and it was decided to utilize the "St. Phillip's church lot" whereon to erect the proposed cathedral, and that a fund for the same should be raised as soon as possible. Under the new arrangement St. Luke's ceases to be the cathedral, becoming one of the churches on a cathedral foundation. St. Phillip's now becomes the cathedral of the diocese, and its rector, the dean. Under the cathedral plan there will be but one parish in Atlanta, that is, a cathedral parish, with as many churches on a cathedral foundation as the needs of the city may demand.

The Mexican Schism Defended

A REPLY TO THE REV. H. FORRESTER

MEXICO, June 12th.

In reply to a communication from the Rev. H. Forrester, recently published in *The Two Republics*, we call attention to the following facts:

Since the year 1861 several able ecclesiastics in Mexico have endeavored to organize a Mexican branch of the Church that should maintain the Christian faith in its primitive purity and the ministry, in its integrity.

The first Bishop-elect of this Mexican Christian communion was the able and eloquent Manuel Aguas.

Shortly before his death, Manuel Aguas recommended the authorities of the Mexican Branch of the Church to, at his death, elect the Rev. Henry Chauncey Riley, D. D., to take his place. Dr. Riley was so elected and was consecrated Bishop in the year 1879 in Trinity church, Pittsburgh, Penn.

At a time that a very mistaken attempt was being made in the United States to try and convert the Mexican Branch of the Church into a foreign mission of the Protestant Episcopal Church by the very parties who had promised to befriend that Christian Communion as a Mexican Branch of the Church with its national rights and privileges, Bishop Riley, recognizing that that attempt was a wretched mistake, and not wanting to be a party to the blunder, offered his resignation of the care of the Valley of Mexico; but that resignation was never canonically accepted, and until thus accepted his proffered resignation can have no force, and in no way relieve him from the responsibility of his consecration vow.

The authorities of the Mexican Branch of the Church having unanimously and most heartily requested our faithful, able, and beloved Bishop not to resign the jurisdiction of his diocese, Bishop Riley has publicly withdrawn his proffered resignation, which, as we have said, was never canonically accepted, and was therefore never of any force.

On returning to Mexico from New York, where he had worked hard to defend the rights of the Mexican Branch of the Church as a Mexican Christian Communion with its native rights and privileges, Bishop Riley encouraged the General Synod of our Church to name a committee to confer with certain individuals who had been led into a false position by the parties who had intrigued to try and convert the Mexican Branch of the Church into a foreign mission of the Protestant Episcopal Church in the United States. The committee was accordingly named. A committee named by a General Synod cannot have greater powers than the ecclesiastical body that appoints the committee. According to the constitution of our Church no action of our General Synod can have the force of law in our communion until sanctioned and approved by our Council of Bishops. The arrangement proposed by the aforesaid committee of conference when referred to our Council of Bishops, did not meet with their approval, and therefore never had the force of law in our communion. Bishop Williams of Connecticut, who had temporary charge of the parties with whom that committee conferred, approved of the proposed arrangement, on condition that it should last only until October, 1892. In October, 1892, that arrangement ended by limitation, so far as the parties under the temporary care of Bishop Williams were concerned; while on the other hand the aforesaid arrangement never had the force of law in the communion of the Mexican Branch of the Church.

In view of these facts, the Rev. Mr. Forrester is mistaken in supposing that Dr. Riley has not a perfect ecclesiastical right to redeem the solemn promise and vow which he made at his consecration, and which is as follows:

In the name of God. Amen.

I, Henry Chauncey Riley, chosen Bishop of the Mexican Branch of the Catholic Church of our Lord Jesus Christ in the Valley of Mexico in the Republic of Mexico, do hereby promise conformity and obedience to the doctrine, discipline, and worship of the said Mexican Branch of the Catholic Church of our Lord Jesus Christ, as the same are set forth in the covenant entered into between the Bishops of the Protestant Church in the United States and the said Mexican Church, ratified by the said Bishops in council on the twenty-ninth day of October in the year of our Lord one thousand eight hundred and seventy-five, and by the synodical authorities of the said Mexican Church on the fifth day of January in the year of our Lord one thousand eight hundred and seventy-six. So help me God through Jesus Christ.

The Bishop of the Valley of Mexico is nobly redeeming the solemn promise made at his consecration, and is faithfully maintaining the solemn covenant referred to at his consecration vow. We, the constitutional authorities of the Mexican Branch of the Church, maintain that the Bishop of the Valley of Mexico has not only the right, but the most solemn obligation, to care for his diocese.

We earnestly trust that Christian kindness and good will may yet be re-established between the American Bishops and our Mexican Branch of the Church.

This can, by God's blessing, be done by both parties to the covenant duly respecting and maintaining that solemn covenant. A noble Christian work can by God's blessing be done in this republic by encouraging the constitutional organization of the Mexican Branch of the Church.

We remain,

With great respect,

ABRAHAM JUAREZ, secretary of the Standing Committee of the General Synod of the Mexican Branch of the Church, together with other constitutional authorities of the Mexican Branch of the Church.

The Living Church

Chicago, July 7, 1894

Rev. C. W. Leffingwell, Editor and Proprietor

THE ARCHBISHOP OF CANTERBURY has put forth an address upon the Disestablishment of the Church in Wales. It is expressed in language which can be readily understood by the people, and is a most weighty document. He reviews the measure from three standpoints: its statesmanship, its just liberality, and its spirituality. The points which he makes are very telling and really unanswerable. But it is not the policy of the opposite party to answer argument by argument. Assertions and threats are their stock in trade. The real facts of the case are that Dissent in Wales is at present in a state of decadence. Though still strong it is on the wane. The Church, on the contrary, is growing day by day. This explains everything. The Church must at any cost be weakened and put down, before it is too late, as it will be in ten years more. The pity of it is that not Dissent or Christianity in any form will benefit by the spoliation of the Church, but only the cause of unbelief or no belief. While the Church cannot be spiritually injured by the confiscation of her property, it is plain that her immediate power for good may be greatly impaired. It is the poor and the rural parishes which will suffer. The Archbishop warns people of the gravity of the crisis. Some have said that it is a phantom bill, and will never pass. Says the Archbishop, "It is not a phantom. But it is the shadow of a substance; or else it is a nebula which will condense into substance unless you sweep it off."

THE BAPTISTS are not agreed among themselves on the subject of the ordination of women to the ministry in their churches. It appears that eight women have been so ordained and are now full-fledged "ministers." The Baptist polity, however, is frankly congregational. Each church is entirely independent of any other. If there are associations, assemblies, or councils, their acts can bind none but those who agree to them, while those who decline, remain just as good Baptists. We learn from *The Examiner* that those whom it represents do not accept the ministry of women. *The Examiner* does not recognize any such ceremony as the ordaining of women, as an ordination of the Gospel ministry. "The first requisite to a proper ordination is a duly qualified candidate, and we believe that women are forever excluded from the office and work of the ministry by the explicit teachings of the New Testament. So long as we hold these teachings to be authoritative, we must treat as null and void any ecclesiastical act that is in plain contravention of them." Here is an interesting state of things. Part of a denomination refuses to acknowledge the ordination of the ministers of another part. It delares their ministry null and void. It is worth while to ask what are the practical results? Of course the editor of *The Examiner* would refuse to take the Communion from the hands of a female minister. Would he also insist that Baptism administered by her is no Baptism?

A Plain Statement

There are said to be persons whose logical faculty is so peculiarly constituted that they are capable of suspending judgment upon the sum of two and two. They will say forever, "two and two make"—but never get any further; or, if the common consent of mankind seems too unanimous to allow of doubt, and they are compelled to admit that two and two make four, they will make the attempt to save themselves from anything too definite or final, by insisting that though it be admitted that two and two make four, that positive statement must not be so interpreted as to involve a negative as against other results. Though we assert that two and two make four, we must not go so far as to say that they do not make five, if any one else prefers that result.

We have become tolerably familiar of late years with this style of reasoning in relation to Holy Orders. It is admitted that the Prayer Book speaks with but one voice on this subject. The preface to the Ordinal asserts the fact of Apostolic Succession, at least it does so to those who take its phrases in their *prima facie* and historical meaning. Whatever beginning may have been made, by the middle of the sixteenth century, in Germany or France, of a ministry not episcopally ordained, the expressions of the Ordinal, with the most emphatic comment upon it in the catechism set forth within the same year by Cranmer himself, must have been felt as a complete condemnation of such irregularities, by the Church of England. Nothing could be more uncompromising than the utterances of these two documents. The catechism, especially, from which we printed some extracts a few weeks ago, not only affirms the validity of one kind of ministry, but condemns the other, and warns the faithful against it. These things were official, they were set forth as expressing the mind of the Church. It was the peculiar vagaries of Cranmer himself, the lax notions or illogical charity of those who came after him, often influenced by political considerations, which came under the head of private opinion.

The Ordinal was never modified. The preface remains unaltered, the form of ordination, with its tremendous claim, is still employed. There are prayers here and there throughout the Book which imply or assert that exclusive position concerning the ministry of the Church which has been maintained in the Catholic Church through all Christian ages. If the Anglican Church should disown this position and vitiate the character of her own ministry by admitting to a place in it those who have not been validly ordained, she would cut herself off forever from Catholic unity.

In her practical action the Anglican Church has been exceedingly careful upon this point. Assured, as Bishop White once said, sitting in his place as Presiding Bishop, that to admit any others to execute the functions of the sacred ministry within our churches would be "an inroad upon the constitution of the Church of Christ," she has always been careful to allow none in such a position but those who have had episcopal ordination. She has admitted Roman priests even when the feeling between herself and Rome has been most bitter, while she has refused Presbyterian ministers even when her Protestant sympathies have been most strong. The recent utterances of a large number of our most influential bishops have shown that they have no thought of changing this state of things: that they know well that to admit the validity of any other than the ministry of Apostolic Succession would be to overturn our own foundations and to introduce confusion.

An overture towards unity was put forth in 1886 with all the authority the consensus of the House of Bishops could impart to it. It was afterwards re-affirmed at Lambeth by the representative bishops of the whole Anglican Communion. It was understood that everything would be conceded which was not essential. But Episcopacy, with all that it involves, was insisted upon as being part of a divine heritage, as something which could not be compromised, much less given up. This was made as plain as words could express it. If it means anything, it means that this Church, being a part of the Holy Catholic Church, could not and would not acknowledge the validity of any other ministry than that of the Apostolic Succession. This is now understood, thanks to *The Independent*, as it has not been understood before. This has sometimes been called the "High Church view." But, in reality, it is not a party view. It is the "Church" view. It is writ large in the Prayer Book. It has been the basis of all formal and official action on the subject of the ministry since the Reformation as before it. It has been the rule of all practical administration recognized by the Church.

It is mere playing with words to say that because we affirm that it is our bounden duty to maintain the Episcopate and the ministry of episcopal ordination, and will not come into unity with other Christians unless they accept this position, that we do not therefore reject and repudiate a ministry which is not episcopally ordained, at least if "ministry" in both cases means the same thing—implies the same functions. Why is it our bounden duty to adhere to the Episcopate, if it is not the duty of all Christians? Surely this duty is not one which grows out of merely accidental circumstances; it is founded upon belief in and connection with the "Holy Catholic Church," and that separation from this ministry involves separation from that Church. Thus it is that there is no possibility of Christian unity apart from Episcopacy.

We are sometimes asked whether we would impose upon ministers coming to us from the denominations such an uncompromising position as this. We answer that just such terms are imposed, and always have been imposed. Such a candidate is compelled in the most definite manner to repudiate his former ministry, through a new ordination in which the old one is treated as simply non-existent. There is nothing conditional about the act to which he is obliged to submit himself. We are unable to comprehend how any honest and self-respecting man can bring himself to accept a new ordination in the terms of the Ordinal unless he is thoroughly convinced that, so far as the exercise of the functions now bestowed upon him are concerned, his former ordination was absolutely nugatory. On the part of those who prescribe this course and make it obligatory, the act is mere sacrilege if there is a reasonable probability that the previous ordination was a real one.

But it is said that this is to impose more severe terms upon those who come to us from other ministries than upon the generality of the clergy. But the question at issue is not what various vague, inconsequential, and even self-contradictory ideas on this and other subjects may be held by individuals or by a section of the clergy, but what they are bound to adhere to in consistency with loyalty. We do not admit that there is or ever has been any question, so far as the formularies of the Church and her official action are concerned, that she holds to the exclusive validity of the apostolic ministry. It is true she does not deal summarily with those who contrive ingenious methods of reconciling opposites. Discussion and the logic of events generally suffice. But if actual danger should arise through any organized propaganda or definite disloyalty, there is no doubt the bishops would ere long exercise special vigilance to prevent men of loose ideas from filling up the ranks of the priesthood.

Spite of all ingenious quibbling, both those without and those within understand well enough the real attitude of the Church. There are those among us who are not satisfied with the amount of freedom which they have. They have an uneasy sense that their position is not that of the Church and they would be glad to mould the Church according to their own ideas. To use the expression of an able and respected member of the General Convention of 1892, by no means a High Churchman, the object of some gentlemen in striving to let down the bars of separation, is not so much to let in those who are without as to let out those who are within. They claim that the Church allows them

the license they now take, but their very effort to influence legislation shows that they are conscious of restrictions morally binding upon them now, from which they would fain escape.

Abraham and M. Renan

A Short Study in "Scientific Criticism"

BY THE REV. J. G. H. BARRY

"The work of M. Renan," we are told, "is the great constructive work of the century." (Darmester's "Les Prophetes D'Israel," p 8). I confess that that would not have occurred to me as perhaps the best characterization of M. Renan's work. There is, no doubt, plenty of construction and re-construction to be found in it, but that it has the importance ascribed to it by M. Darmester, would seem to me doubtful. That, however, is a large subject; at present I wish simply to say a few words on one of M. Renan's reconstructions—the account that he gives of Abraham. That account seems to me quite characteristic of M. Renan's historical method.

The constant tradition was, he tells us, that Terah, the father of the Hebrew race, came originally from Ur-Casdine, (Ur of the Chaldees), and that his son was Ab-Orham. At times this Ab-Orham was represented as a man, and at other times as a god. He was regarded as the chief ancestor and divine patriarch of the Hebrew tribes. The Hebrews pronounced his name Abraham, which they interpreted to mean "father of many peoples;" but often they altered the name into Abram, "the high father," in order to obtain a meaning better suited to the role which they assigned to him. He was a peaceful and humane father. The traditions regarding him are not peculiar to the Hebrews. This Ab-Orham was well known in Babylonia, and Damascus placed Abraham among its fabulous kings. (Renan, "Hist. du peuple d'Israel.")

Let us look for a moment at this last statement. Plainly it is only valuable to M. Renan's argument, if it can be shown that the tradition of Damascus is independent of the Hebrew tradition. If the Damascene tradition is simply taken from the Hebrew, it can have no independent value; it will prove nothing as to a mythic Ab-Orham whose origin is lost in the far past. But M. Renan knows perfectly well that the Damascene tradition is borrowed, only he thinks it may have been at a very ancient date. But the time is of no consequence; the important fact is that it borrowed, it proves nothing as to the Hebrew tradition.

We may leave Damascus and its traditions to one side, then. It is more important to find out who is this Ab-Orham whom a "constant tradition" asserted to be the son of Terah. This "constant tradition" is not Hebrew, for the Hebrew writings say nothing of him. He has already been changed into Abram or Abraham, and from Hebrew sources we should never have suspected that Abraham was once Ab-Orham. He comes, according to our author, from Ur. "A centre of legends, in the south of Babylonia, was the ancient city of Ur, with its mythic king, Father Orham, conceived as a builder, and an holy and peaceful law-giver." (Hist. 1, p. 71.) This Father Orham or Ab-Orham is the Abraham whom the Hebrews regarded as their father. As he is a mythic king we should perhaps only expect some vague and uncertain references to him in Babylonian documents, but when we look at M. Renan's note we find that it is not quite so certain that Ab-Orham is mythic. "The Assyriologists take this name to be that of a real king." (p. 72.) Still we infer M. Renan does not agree with the Assyriologists. It appears further, from this curious note of M. Renan's, that Father Orham is not Father Orham at all, but Ourkhammon. Orham, no doubt, is equivalent to Ourkhammon, but what has become of the Ab; or without the Ab, how could the Hebrews "pronounce his name Abraham?" Really, before we follow M. Renan farther, we should like to know whether we are dealing with a mythic king, or an historical king; and whether, be he myth or reality, his name was Ab-Orham or Ourkhammon, or something else quite different from either. Between Orham and Ourkhammon, there is only a difference of transliteration; but before we can transform either into Abraham we must account for the Ab, or father. M. Renan certainly asserts that his mythic king was named Ab-Orham. What proof has he of that? We expect at least an ancient brick, but we get—a line from Ovid. How do we know that there was any Ab-Orham to be mispelled into Abraham? Why Ovid says: "*Rexit Achæmenias urbes pater Orchamus.*" Yet that is not quite satisfactory, even to M. Renan. *Pater*, in the line of Ovid, he admits, has not the same sense as he gives to it in the text. In this text he uses *Pater* Orchamus as equivalent to Ab-Orham, or father Abraham in Jewish usage, *i. e.*, it is a title; but in Ovid's line the sense is, his father Orchamus, *i. e.*, Orchamus the father of Lencothoes ruled, etc. Still, lest his theory should fall, M. Renan guesses that Ovid derived the "*pater*" from tradition in a sense other than that in which he uses it. If he did not, no doubt he might have done so, for is not M. Renan certain that there was an Ab-Orham, or at least a myth about one?

Such is the genesis of the first part of M. Renan's hero. The process by which "Ab" came into being was by translating Ovid's *pater* into Hebrew. In Babylonian documents the king in question appears as plain Ourkhammon.

But we are going too fast. Was the king called Ourkhammon, even? Our experience with the first element in the name of M. Renan's hero, should make us a little cautious about the second. Indeed, M. Renan with his usual honesty has pointed out in the note above quoted that "the reading Ourkhammon is not certain," which suggests that perhaps M. Renan's notes are more valuable than his text. But if this king, mythic or otherwise, was called neither Ab nor Ourkhammon, what becomes of M. Renan's theory that Abraham is only another spelling of Ab-Orham, and that Abraham so far from being the ancestor of the Hebrews, is only the legendary Ab-Orham in another guise?

There is a king named on the Babylonian monuments whose name M. Oppert proposed to read Ourkhammon, but "the reading was suggested by the King Orchamus of classic legend." (Maspero, "Hist. An. des Peuples de l'Orient," p. 155.) Here is revealed a state of things which strikes the non-scientific student as really curious. Ovid, it seems, did not derive his Orchamus from Ourkhammon, but M. Oppert derived his Ourkhammon from Ovid! Unless then M. Oppert's guess turns out to be a good one, not only does M. Renan lose his "Ab," but also his "Orham," and Abraham will remain unaccounted for! We therefore look with some anxiety to see if M. Oppert's translation from Ovid has approved itself to scholars. We find that there are a superfluity of readings of the name of one king. Maspero calls him Ourbagous; Hommel, Ourbaon; Amiand, Ur-Ban; Boscawen, Urbahan. The last three seem identical, and probably represent the true sound of the symbols they stand for, but Ourkhammon is rejected, and with him Ab-Orham. After all, M. Renan is right; Ab-Orham is a myth!

American and Episcopal

FROM THE ANNUAL ADDRESS (1894) OF THE BISHOP OF QUINCY

We are few, a small part of the American Church. Thank God—therefore a part of the Church Catholic and Apostolic, with clear union with the Divine Head who bade His apostle say, "The Church which is His body, the fullness of Him that filleth all in all;" thank God, born by "water and the Holy Ghost" into that body and provided at the Lord's board with sustenance, that the life given in baptismal regeneration may abide and pass into eternal life. At the close of the year, which gathered, near our homes, peoples and their handiwork from all parts of the earth, yet which brought to sight, unhappily I cannot but think, a conglomeration of religions of all humanity, of denials as well as faiths, of shattered fragments which choose to be fragments, rolling together until they are well-nigh nearly powder, I use advisedly the title "American;" Episcopal at all times, perhaps not till the Lord come, released from being Protestant, but American, as situated in these United States, the only pure branch of the Church which began in Jerusalem eighteen and one-half centuries ago this blessed Whitsuntide. Let us read as true history, that Torfin and his fellow Icelanders came to America, to what is now the coast of New England and remained for some years on the shores of Narragansett Bay and Rhode Island about A. D. 997. They brought a Church, received from the north of Germany or from Scotland, but little tainted by superstition and without submission to papacy. Later, in 1579, as has been so distinctly marked this season by the planting of the cross at Drake's Bay on our Pacific Coast, the Church of England took Christian possession of our land, and in 1587 at Roanoke in the present Carolinas, and in 1607 at Sagadahoc on the coast of Maine. The poet Southey pictures one of the early Welsh navigators, threatened with anathema if he do not acknowledge the claim of Rome to the western ocean and all its lands, as with true English Church spirit replying:

> You may tell your Pope that while I ride these seas
> I will not strike a topsail
> For the breath of all his maledictions.

Before papacy, before Puritanism was in that part of America included in the territory of United States, this Church of ours by its mother was here, with our Prayer Book services and apostolic authority. At the revolution, the Church was not without loyalty, as has been established by a hundred facts, and as I will recall now, though oft repeated, by two very simple and significant instances. More than two-thirds of the signers of the Declaration of Independence, and the larger number of those who were prominent in the struggles that followed, were attendants at our Church. Your steadfastness in the ranks of this American Church, your prayers, labor, and words for it may be more needful in your coming years, than in those of the past. St. Paul's predicted "Man of Sin", and St. Paul's dreaded "anti-Christ," seem now to be threatening the Church in its rightful position as the real Body of Christ, in its creeds, its holiness, and its work of conversion. Oh, how unworthy of the title of Churchmen, if we be without fervent zeal, positive faith, and controlling self-denial!

Letters to the Editor

THE WORLD'S FAIR PORTFOLIO

To the Editor of The Living Church:

I received your portfolios of photographs of the World's Fair; they are much finer than I anticipated. To have so complete a representation of that immense enterprise at so small a cost, is a great boon. You receive so many acknowledgments of the high value in which your paper is held, especially for its sound Churchly teaching, that it seems superfluous to further add to them.

I may tell you that my paper goes to an Anglican clergyman in this city, and from there is forwarded to friends in Halifax, N. S. C. C.

Parkdale, Ont.

"WITH OR WITHOUT" EPISCOPAL SANCTION

To the Editor of The Living Church:

Referring to the late letter of the Rev. Mr. Hall, I ask for information, What is Holy Water? Where in the Burial Service is its use provided for?

As the Church has plainly declared in her Articles of Religion that "the Sacrament of the Lord's Supper was not, by Christ's ordinance, reserved," is it not unbecoming in a priest of the Church to imply that by man's ordinance it is done, and may be done?

The spirit of the whole letter suggests that the alarm and sorrow expressed more and more by our bishops in their annual convention addresses, has more ground for apprehension than has yet been stated.

If the clergy assume that they, who have promised to obey their bishops, can act "with or without episcopal sanction," as it may suit them, what remains of the office of the Historic Episcopate? CARLOS A. BUTLER

Orange Valley, N. J.

EGYPT EXPLORATION FUND

To the Editor of The Living Church:

The volume on Ahnas, the site of Hanes (Isaiah xxx: 4), has just been issued, and that on Queen Hatasu's temple will soon follow. Our annual circular and appeal have just been sent out.

So crippled for funds are we, that an earnest call for aid is imperative in order to continue even the most important explorations in progress. Each subscriber of but five dollars secures a very instructive brochure with plates, an annual report, and especially the season's quarto volume, embellished with many interesting views of the work and the objects discovered.

As Dr. W. Hayes Ward has said: "This volume is alone worth the subscription money." But it is for the cause that our friends contribute. Patrons give twenty-five dollars.

All subscriptions are acknowledged in *Biblia*, the magazine devoted to biblical archæology.

WM. C. WINSLOW,
Hon. Secretary.

525 Beacon st., Boston, June 7, 1894.

THE PROPOSED HYMNAL

To the Editor of The Living Church:

I intended writing you on the same subject that "H" has done, with reference to Mr. Bartlett's proposal. But why confine the book to a selection of 250 hymns, more or less? Why cannot Tucker, for example, get out a small and clear

edition of his Hymnal with all the hymns and canticles? No one man can make a selection satisfactory to all of us. He will leave out some hymns we should like to use; and put in others which some of us would never have sung in the congregation at all. Let us have the whole book in a 50 or 75 cent edition, and then we shall have tunes fixed to hymns and "all the people sing."

The Protestants have books of that sort for their people; and Moody and Sankey "song books" abound. I have often wondered why everything connected with the Church must be so extravagantly high when compared with these others. I hope Dr. Tucker will have mercy upon us.

P. G. ROBERT.

THE METHODIST RITUAL

To the Editor of The Living Church:

One of your correspondents states that the Creed is not to be found in the Methodist Discipline.

I have a copy of 1872, in which on p. 247, in the office for the Baptism of adults, the Apostles' Creed appears in the same form as in our Office for the Visitation of the Sick, save that, "at the end of the world" is added after "come again," and the Holy Catholic Church is foot-noted the one universal Church of Christ, and "descended into hell" is omitted.

Strange that the Methodists who cry out so much against us as formalists, should have copied, in nearly our words, 109 pages of offices from us, and styled them The Ritual.

The offices are: Order of Baptism, infants, and of adults; reception of members (largely our Confirmation); Lord's Supper; matrimony; burial of the dead; ordination, bishops, elders, deacons; laying a corner-stone; dedication of a church; in which offices are many of our prayers, collects, lessons, responsive Psalms, Epistles, and Gospels, *Veni Creator*, rubrics, General Confession and Absolution, and the call to learn the Creed, the Lord's Prayer, the Ten Commandments and the catechism.

IRVING MCELROY.

"GODLY ADMONITIONS"

To the Editor of The Living Church:

Your correspondent, in his letter, "What is a godly admonition?" states as a curious fact that many bishops "should exercise their apostolic authority with almost papal autocracy." May it not be possible that this is one of the results of that "sacerdotalism" about which we hear so much in these days of changing opinions and Church congresses?

I think our friend falls into a mistake in reference to the matter of confessions of penitent sinners. In my view, there are confessions and confessions—a wrong and a right kind of confessions.

Let me explain my meaning: Some of our clergy who are carried away with mysticism of extreme ritualism claim that "confession" is a very necessary preparation of one's self for partaking worthily of Holy Communion. Permit me to state in this connection that your correspondent, Herbert Gedney, must not confound this so-called necessary preparation for Holy Communion, which is not authorized in any of our formularies, with the confession he claims the privilege of using—"opening his grief" to a priest. This is all right. If I have read the report of what Bishop Paret said, his observations had reference to the former Confession, above mentioned, as a necessary preparation for Holy Communion.

The only guide we have in the American Church for the conduct of our services is our Book of Common Prayer. It would appear to the candid reader that those who gave us our Prayer Book very studiously avoided giving any, even the remotest sanction, to "auricular confession and priestly absolutions."

Further, I would remind your correspondent that "opening one's grief to a minister" is by no means equivalent to "confessing one's sins to a priest." The former simply means telling the minister our spiritual difficulties and perplexities.

J. C. QUINN, rector.

St. John's church, Mason City.

UNAUTHORIZED CUSTOMS

To the Editor of The Living Church:

Can some of your readers inform me whence comes the authority many priests evidently think they have:—first, for inviting members of the denominations "in good standing" to communicate at our altars; secondly, for the practice of interrupting the office of Holy Communion after the prayer for the Church Militant?

As to the first, I read after the Confirmation Office: "And there shall *none* be admitted to the Holy Communion, until such time as he be confirmed, or ready and *desirous* to be confirmed."

As to number two, why should not a priest (if he sees fit) make a pause, for such as may be desirous of leaving, in the middle of the Litany, Morning Prayer, or the sermon? I can find no rubric allowing either of the above practices; and certainly, in sanctioning the departure of those who go before the close of the service, he permits them to deprive themselves of the highest act of worship of the Church, and of the great "blessing of peace."

As the matter now stands, many think it *incumbent* on them to leave, and are often very much annoyed if requested to remain.

Is not this a most unchurchly practice? or, if not, would there not be some rubrical authority for it? If I am correct in my opinion that the above practices are wrong, should not all priests see to it that they do not occur in the future, and in this way I am sure their congregations, finding the practice universal, will cease complaining, and forget that the custom has ever been in vogue.

A LAYMAN.

SOME GOOD SUGGESTIONS

To the Editor of The Living Church:

Will you permit a subscriber and reader of THE LIVING CHURCH to say a few words on some of the "Letters to the Editor" in the issue of June 16th? "H." from New Hampshire, writes that six clergymen, including a bishop, cordially approved of Mr. Bartlett's suggestion for the publication of a selection of hymns, of about 250, with music. If I may judge by my own experience, such a book, provided the music was suitable for congregational singing, would meet a want very deeply and widely felt, especially by the clergy of our smaller parishes.

Then Mr. A. H. Long calls attention to an unrubrical practice with regard to the saying of the General Thanksgiving by people and priest. We were told by some in authority that, when the revision of the Prayer Book was completed, the license which had been gradually growing in the matter of obedience to the Church's law in her public services, would be restrained, or rather, that there would be a glad and ready obedience when the voice of the Church had been heard. If I mistake not, some of the bishops and rectors of great parishes announced that there should no longer be in their jurisdictions toleration for any departure from the established order of the Church. I for one rejoiced that obedience to law as law—which has always seemed to me to be the one great characteristic of the Church which commended her to the great number who are restless under the irregularities of some who "call themselves Christians"—was to be restored. But what is the case? Passing by the custom of closing the Evening Prayer with the third collect, which in letter at least is strictly rubrical, though we were assured that this was only to be for times and seasons which *demanded* a shortened service, what can be said of such departures from the appointed services as these to which my attention has been called? The Church refused to conform our version of the *Te Deum* to that of the English Church, and yet in very many churches the latter version is always used. Is it sufficient excuse for this departure that much of the music is by English composers and arranged for the English use? Can it be that the choirmaster is responsible? The Church puts the music under the charge of the clergy, and the responsibility cannot be shifted to the shoulders of one who has no recognized office of administration among us. Even this excuse, worthless as it is, cannot be pleaded for the introduction of the verse, "O Ananias, Azarias, and Misael, etc., in the *Benedicite*; or, for reading the latter part of the second commandment, "show mercy unto thousands of *generations* in them that love Me and keep My commandments; or, in the *Sanctus*, "Heaven and earth are full of *the majesty of* Thy glory."

Now, Mr. Editor, it may be said that these are little things. But are not little things the truest test of a loyal spirit, of a heartfelt obedience? You know it is sometimes said that the "great rubric of common sense" overrides all other rubrics. But in such deviations from prescribed order, there is no possibility to plead that dictum, for the common sense of the Church has pronounced against them.

I fear that I may wear out your patience, but I must add a word on the letter of Mr. Galpin, and your brief note on it. The wearing of hoods has always been to me a great mystery. I have been an anxious searcher for their *raison d'etre*, and their extraordinary fashion both in form and color. They may date from the cloister schools of St. Frideswide, or the coming of the Black and Grey Friars to Oxford, in the thirteenth century, and for that reason be dear to the graduate of the ancient universities. That they were worn in church for use not ornament, seems clear from the 58th English canon, quoted on page 62 of *The Living Church Quarterly*. But what have they to do with us? So far as I have been able to learn, their use, even as an academic ornament, is confined to the British colleges, and of very late years to some of our own institutions of learning, where the growth has been as rapid as the leg of mutton sleeve in the gowns of our wives and daughters. *Horres co referens!* there are ten solid pages of your *Quarterly* devoted to gowns and hoods. Where will they ever be seen except in the colleges, and over the surplices of our clergy? What would you say if the Doctor of Laws stood up in court to make his argument in a "scarlet cassimere gown, faced in front, and sleeves lined with pink silk or satin," or the Doctor of Medicine took his tablet, to write a prescription for you, from a sleeve lined with green! And yet they would be just as appropriate to the learned counsel or the skiltul practitioner, in their ordinary business, as to our clergy in the service of the Church.

It is perhaps a good sign that the fashion has attacked even the nobler sex. Sometimes we hear of choirs of women vested in surplice and cap and other things, and lately in a neighboring city, I saw troops of "sweet girl graduates" hastening through the streets clothed in gowns and "mortar-boards!" Your own question: "What has the Church authorized?" is, I think, easily answered by custom obtaining through her entire life as a national Church, the surplice and stole; and directly prescribed for her bishops, the rochet and the chimere, always simple, convenient, and beautiful, covering the ordinary dress, and serving to abolish personal distinctions, and to instruct the congregation that their minister, whoever he may be, is to be regarded as the servant and messenger of the Most High God.

H.

New York.

THE CHURCH CONGRESS

To the Editor of The Living Church:

Several allusions to the Church Congress, of a condemnatory character having recently appeared in your paper, it seems proper that something be said of the real plans and purposes of this organization.

It is copied in its general structure from the English Church Congress, and like that, has no organic connection with any diocese, synod, convention, or convocation, and attempts no legislation whatever. It is simply a voluntary gathering for the consideration of topics affecting the interests of the Church and the welfare of society.

A central committee selects the topics, appoints the principal speakers, and then asks the co-operation of a committee in the city where the meeting is held, in carrying out the details. Any one can attend, any Churchman can speak, so far as the time permits, and every one is permitted to speak freely.

There is the Church Congress in its outline. The plan is certainly an admirable one, for these reasons: 1st. It recognizes the fact that there are many questions which may profitably be discussed. 2nd. It also recognizes the right of all shades of allowable opinion to be heard. 3rd. It puts us all in the way of being benefited by the contributions of men who have become specialists in lines of thought or labor. 4th. It allows assertion to be met by counter-assertion without requiring any legislative decision upon the points involved. 5th. It shows us how closely all Churchmen may be bound together in this great Church upon all the essentials of the Faith, even while they hold widely differing views upon many non-essential points.

I know that this statement of reasons for the existence of the Church Congress will be answered by some who will declare that very radical and dangerous utterances have been made upon its platform, and that questions which many of us have regarded as "closed questions" have been re-opened. In reply let it be said, that the General Committee of the Church Congress cannot be accused of introducing topics which of themselves cast any doubt upon any position which by general consent of the Church has been deemed fundamental.

But that some very erratic utterances have been made by speakers is quite true. In the English Congresses men have uttered things which have been so distasteful to the majority of hearers as to lead to outcries of deprecation. The Congress is not responsible for any utterance, however sound, however unsound. The Congress assumes that every clergyman of the Church who is not under censure by his bishop, or threatened with presentment for trial, or the object of continuous and damaging rumors, is a clergyman in good standing, and as such is at liberty to express himself upon any of the questions brought forward for discussion.

The committee cannot know in advance what any man is going to say. It has to assume that he will be courteous to opponents, and that he will present the views he holds in the best way he can. If he says anything that renders him liable to the charge of disloyalty to the Church, or of heresy, there are ways by which he can be presented for trial by an ecclesiastical court, just as if he had put forth his views in a book or magazine, or in a sermon, or in some other public way. The Church Congress Committee cannot try him in advance, but if he utter his erroneous views upon its platform some one is quite likely to call him to account, and this is why men who feel deep concern for the integrity of what they believe to be sound Church principles should not desert the Congress.

Some of our brethren do not realize what would follow if their suggestions respecting the Church Congress were adopted. Suppose that all "good Churchmen" dropped out, would not this make the danger all the greater?

All good Churchmen should stay in. More than this, they should not refuse the invitations extended again and again to them to speak at these meetings. It is an open secret that the committee has had much trouble sometimes to get representative High Churchmen to speak upon topics in which they are supposed to be especially interested.

No, it is not politic, to say the least of it, for any school of thought to turn away from the Congress, and thus hand it over to others. It is a free platform. If anybody believes in his views he ought not to refuse to present them. Withdrawal would be almost a confession of weakness or indifference.

But let it not be thought by any one that the Church Congress is a mere debating club on theological topics. It has a different purpose. It aims to bring the Church more and

more into contact with the life of the day, for the healing of men's woes, and for the redemption of society from the evils that assail it. See how its practical purpose is illustrated in the topics presented for consideration in Boston next November:

1. The Sunday newspaper.
2. The relief of poverty.
3. Training for the ministry.
4. The doctrine of design and the theory of evolution.
5. The appeal to fear in religion.
6. Religious orders in the Church.
7. The Church and secular activities.

It is very doubtful if seven topics of more practical value could be selected than these. And yet who can tell what utterances some of our brethren may make? Who knows but that some very rampant populist may come here and startle us all by his sweeping claims for the redistribution of property to relieve poverty? Who knows but that when we discuss the question of religious orders, some very advanced brother may say a word for his organization that will make us all think more kindly of his methods of work? We must trust our brethren, and be willing to hear them, for in hearts beside our own there burns the love of God and man.

In conclusion, Mr. Editor, let me extend the most cordial invitation to your readers in the West to come to the Congress in Boston in November. The days are usually very comfortable here before the end of that month, and the arrangements in process by the local committees are likely to add greatly to the convenience of the many who will be present.

GEO. W. SHINN.

St. Anna's Hall,

428 West 20th St., New York.

DEAR LIVING CHURCH:—This is the headquarters for the "Society for the Home Study of Holy Scripture and Church History," the place where their rare and valuable library is kept, and where Miss Sarah F. Smiley, the secretary and director, has for three years past, resided. The society was inaugurated eight years ago by Miss Smiley in her Saratoga home, organized in Albany, All Saints' Day, 1886, and incorporated in New York City, April 28, 1886. Its design is the "advancement of Christian knowledge among women to a far higher standard than is usually attained in our Sunday schools, the better training of Sunday school teachers themselves, and that still larger and more important class of mothers, who ought to be the teachers of their children; and also richer results in Christian character," etc.

It is the one absorbing work of Miss Smiley, who has devoted the past eight years of her life to its interests, and has brought it to its present worthy position among the aids to an intelligent knowledge of the Bible, and of the Church. The library has reached the number of about two thousand books, many of the rarest obtained through Miss Smiley's personal effort and research abroad, and in New York, and other cities. It is a most attractive place for those who revel in such literature.

It generally results that converts from other Christian bodies make the most zealous Churchmen. Having been convinced, through earnest study of Holy Scripture and of Church history, of the just claims of the "One Catholic and Apostolic Church," my friend entered heart and soul into this blessed communion and fellowship, and feeling the inestimable value to herself and the real spiritual advantage of the genuine use of the divine order and system, initiated this helpful society to bring others to a better appreciation of these benefits.

In various parts of the United States there are now 260 women engaged in this home study. Books are loaned through the mails to these students, over one thousand volumes having been sent within the past year; a correspondence has been kept up, and examinations have been periodically made, by written questions and answers. The value of such a course of instruction cannot rightly be estimated, so far-reaching must be its influence.

The present location of St. Anna's Hall, opposite the chapel and grounds of the General Theological Seminary, seems to be exactly suitable; it is so central, so surrounded by a Churchly and an intellectual atmosphere.

There seems some danger that the location will have to be changed, as the house does not belong to the Church. It will be a sad pity! Would that I had wealth, and could give it to the society for an abiding home for its work!

F. BURGE GRISWOLD.

Personal Mention

During the absence in Europe of the Rev. Howard B. St. George, Jr., canon of All Saints' cathedral, Milwaukee, the Rev. Edgar F. Gee will be attached to the clerical staff of the cathedral.

The Rev. Edgar F. Gee has resigned the charge of the missions of Rice Lake and Barron, diocese of Milwaukee, and may be addressed at the Cathedral Clergy House, 222 Juneau ave., Milwaukee, Wis.

The address of the Rev. P. Jefferson Danner, secretary of the diocese of Pittsburg, is St. John's Rectory, cor. Main and Butler sts., Pittsburgh, Pa.

The Rev. Oliver H. Murphy, rector of Coventry parish, Upper Fairmount, Md., has been appointed the secretary of the Standing Committee of the diocese of Easton, *vice* the Rev. Wm. Schouler, who has resigned.

The Rev. G. J. Fercken, D. D., of Sprague, Washington, has received the degree of Doctor of Laws from Chaddock College, Quincy, Ill.

The Rev. Henry Lubeck, LL. D., has just received from the University of Bishop's College, Canada, the honorary degree of D. C. L.

The Rev. Dr. Reginald H. Storrs' address during July and August, will be Tyddyn Bach, Port Rowan, Ontario, Can.

The Rev. M. M. Moore will have charge of St. Mark's cathedral, Salt Lake City, during July and August.

The Rev. James S. Stone, D. D., and family, of Philadelphia are occupants of the Martin Cottage, Spring Lake, N. J., for the heated term.

The Rev. Joseph L. Miller, of Philadelphia, is at the Delaware Water Gap, Pa.

The Rev. H. Ingersoll Meigs, of Philadelphia, has recently registered at Baden-Baden, Germany.

Harvard University conferred the degree of Doctor of Philosophy on the Rev. Willis Hatfield Hazard, M. A., of West Chester, Pa. The degree was granted in the department of Semitic Philology.

The honorary degree of Doctor of Divinity was conferred by Brown University, Providence, R. I., at the late Commencement, on the Ven. Archdeacon Thomas Burgess, rector of St. Luke's church, Matteawan, N. Y.

The Rev. Hudson Stuck has resigned the rectorship of Grace church, Cuero, Western Texas, and has accepted charge of the cathedral parish of St. Matthew, Dallas, Northern Texas. He will enter upon his new charge on Sept. 1st.

The Rev. Wm. Prall, D.D, Ph. D., of St. John's church, Detroit, Mich., has sailed for Europe.

The address of the Rev. Chas. Wright, late of Coteau Landing, P. Q, is now Valleyfield, P. Q., Canada.

The Rev. Henry Tudor has taken charge of mission work at Muskogee, Tahlequah, and Wagoner, Indian Territory.

The Rev. C. W. Ivie has resigned the appointment of general missionary of the convocation of Grand Rapids, diocese of Western Michigan, to take effect Sept. 1st.

The Rev. Prof. Fullerton, Ph. D., has been elected vice-provost of the University of Pennsylvania, and dean of the college department.

The Rev. Wm. Stanley Barrows has been appointed Fellow of the General Theological Seminary. His address is changed from Asheville, N. C., to Short Hills, N. J.

The Bishop of Iowa is about to receive the honorary degree of LL. D., from Trinity College, Dublin.

The Rev. C. R. Kuyk has accepted the rectorship of Grace and Emmanuel churches, Powhatan, and St. John's church, Amelia, Va.

The Rev. C. K. Penny, who has been assistant minister of the church of the Incarnation, New York, for more than a year, has taken charge for the summer of St. Mary's church, Beechwood, near Tarrytown.

The Rev. Edwin A. Penick, of St. Paul's church, Camden, N. J., is recovering his health.

The Rev. S. S. Stanley has been elected chaplain of the Hospital for the Insane, and the House of Correction, Boston, Mass.

The Rev. Chas. E. Nichols, of Bridgeton, N. J., is recovering from a severe illness.

The Rev. Canon Sills has been installed as dean of the cathedral of the diocese of Maine, Portland.

The Rev. Edwin Goodwin has taken temporary charge of the Monumental church, Richmond, Va.

The Rev. J. H. McKenzie has resigned the presidency of Ohio Military Institute, College Hill, O.

The Rev. Joel Davis having resigned the rectorship of Trinity church, Camden, N. Y., wishes all communications to be addressed to him at Schenectady, N. Y., care of T. K. Barringer, after August 1st, 1894.

After July 8th, and until August 25th, correspondence for the Rev. F. W. Raikes, of Emporium, Pa., should be addressed care of Mr. F. H. Raikes, 500 7th st., Buffalo, N. Y.; as he expects to leave for England July 11th, on steamer "Majestic," to be absent till Sept 1st, on account of ill-health.

To Correspondents

S. C. E.—For particulars as to the order of the Sisters of Bethany, write to the Rev. N. S. Thomas, Topeka, Kan., chaplain of the college under their care.

Ordinations

On the third Sunday after Trinity, in the House of Prayer, Newark, N. J., the Bishop of Quincy ordained to the priesthood, John Spencer Turner, Jr., deacon of the diocese of Quincy. Six priests united with the Bishop in the imposition of hands. The sermon was by the Bishop. The candidate was presented by the Rev. Edw. Wallace-Neil.

At Christ church, Lexington, Ky., June 20th, Bishop Dudley advanced to the priesthood the Rev. John G. Urling, licentiate in theology of the University of Durham, England. The Rev. Dr. Reverdy Estill preached the sermon. The candidate was presented by the Rev. E. H. Ward, D.D. The Holy Communion was celebrated by the Bishop. Mr. Urling is a colored man, educated at Durham University. He speaks seven languages. He will continue in charge of St. Andrew's parish, Lexington, Ky.

June 17th, in St. Paul's cathedral, Syracuse, C. N. Y., Bishop Huntington, assisted by the rector, the Rev. H. R. Lockwood, S.T.D., and the Rev. W. D. Wilson, D.D., LL.D., ordained seven men to the diaconate. The Bishop preached the sermon. The candidates were: William Harman Van Allen, recently principal of St. John's School, New York City; Christopher John Lambert of New York; Albert Edward Bentley, of New York; David Benton Matthews, of Syracuse; George Maxwell, of Amsterdam; George Fletcher Potter, of Syracuse; and Burr Miller Weeden, of Evanston, Ill. All but Mr. Van Allen have gained their theological education in St. Andrew's Divinity School, at Syracuse. Mr. Potter will have charge of St. Paul's parish, Holland Patent; Mr. Bentley, of Christ church, Jordan; Mr. Lambert, of St. Mark's church, Jamesville; Mr. Weeden, of Christ church, Sackett's Harbor; Mr. Maxwell and Mr. Van Allen will do mission work in Syracuse.

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Died

ALLEN.—Mrs. Elizabeth Mary Allen, at Myersdale, Somerset Co., diocese of Pittsburgh, in the 78th year of her age, June 25, 1894. "In the communion of the Catholic Church."

POND.—On Sunday, June 17th, Mrs. Elva E. Pond, wife of J. C. Pond. Interment in St. Luke's burial ground, June 19th. The Rev. Robert Talbot, of Trinity, Kansas City, Mo., conducted the services.

Appeals

WANTED—Thirteen hundred dollars to pay for land around a church in a growing country missionary parish, to prevent erection of objectionable buildings all around and close to church, and to provide sites for rectory, and Sunday school, etc.

Pretty stone church; no rectory; growing Sunday school, but no Sunday school building; no land on which to build. Parishioners are doing what they can. Hearty approval of Bishop and Archdeacon. Outside help absolutely needed. Subscriptions will be gratefully acknowledged by

HENRY BARKER,
Rector and Missionary,
All Saints' church, Rosendale, N. Y.

Name THE LIVING CHURCH.

THE Good Samaritan Hospital for Colored People is again obliged to ask the Church for help. All the patients are charity cases. This makes the burden of support a heavy one, and at this time the treasury is entirely empty, with helpless patients to be fed and nursed. The Commission for Work among Colored People endorses this hospital, but has no funds to give to it. At its meeting, June 6th, 1893, the Commission adopted the following resolution:

RESOLVED, That this Commission fully recognizes the work of the Good Samaritan Hospital at Charlotte, N. C., and recommends it to the confidence of the public.

Contributions for the hospital may be sent to

MRS. JOHN WILKES,
Charlotte, N. C.

I am personally acquainted with the work of the Good Samaritan Hospital, and I most heartily commend the above appeal in its behalf.

JOS. BLOUT CHESHIRE, JR.
Bishop of North Carolina.

THE Church Scholarship Society makes loans to young men preparing for the ministry, if studying in Connecticut or belonging to that diocese. Students from all parts of the country receive its aid, in a form which many prefer to actual donations. Repayments, contributions, and applications, should all be addressed to THE REV. CORNELIUS G. BRISTOL, Soc'y and Treas., 92 Wethersfield ave., Hartford, Conn.

GENERAL CLERGY RELIEF

(Legal Title—Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen.)

This fund extends relief to disabled clergymen and to the widows and orphans of deceased clergymen in all dioceses and missionary jurisdictions of the United States.

This fund should not be forgotten in the making of wills.

Contributions may be sent to WILLIAM ALEXANDER SMITH Treasurer, 70 Broadway, New York.

THE GENERAL BOARD OF MISSIONS

Legal Title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.

Domestic missions in eighteen missionary jurisdictions and thirty-four dioceses, including work among Indians and colored people.

Foreign missions in China, Japan, Africa, Greece, and Haiti.

The fiscal year beginning September 1st requires, for the salaries of twenty-one bishops and stipends for 1,200 missionaries, besides support of hospitals, orphanages, and schools, many gifts, large and small.

Remittances should be made to MR. GEORGE BLISS, treasurer, Church Missions House, Fourth ave. and 22nd st., New York; communications to the REV. WM. S LANGFORD, D. D., general secretary

Church and Parish

WANTED.—A choirmaster and organist for a vested choir of boys and men. Salary $500. REV. J. B. HUBBS, Grand Rapids, Mich.

ATTENTION, VESTRIES!—A priest, married, 35 years, extempore preacher of good report, fine recommendations in own diocese and in Brooklyn, seeks parish east of Chicago. Moderate salary. Desirous to stay and build up. Address STABILITY, care LIVING CHURCH.

Choir and Study

A Butterfly

BY THE REV. E. C. PAGET

Child of the Summer's blue,
Radiant and shy,
Brilliant in varied hue,
Rare butterfly!

Pois'd on the lily's lip,
Drinking her breath,
Deep the white chalice sip,
Gleaming beneath!

Then, upper airs possess'd,
Waif of the breeze,
Flutter above the crest
Of swaying trees.

Odors of leaf and bloom
Nurture thy flight;
Joyous the moments come
Smiling to Night.

Restless, thy purple wings,
Never at peace;
In thee the poet sings
Sovereign caprice.

Sporting the moments by
In sunny bowers,
"Type" (fashion 'tis to cry),
"Of wasted hours!"

Organ of dust and down,
Swift to earth turning—
Flame-spirit upward flown,
Evermore burning.

Drop of life's crystal seal
As the night's dew
Fallen on herb and tree,
Strength to renew.

Glisten'st thou gloriously
At the day's birth,
Prisming victoriously
Colors of earth.

Rainbow hues fade in rain
At sunset's portal;
Crystal shines clear again
Deathless, immortal!

"The horse-chestnuts at Bushey Park are open," as the dailies have it, and so is the Exhibition of the Royal Academy. All the world, therefore, hurries down to Bushey on Chestnut Sunday, and all the world hurries to Burlington House on Monday. The chestnuts have been "opening," vernally, for some hundreds of years more or less, and yet the miles of embowered avenues lose nothing of their ancient charm; while this is only the one hundred and twenty-sixth "opening" of the Royal Academy. A wise man will visit both. Certainly the American visitor will search in vain for another Bushey at home, or anywhere else on earth, for that matter. As for the Academy, with its 1,850 exhibits all told, it will prove unique to one whose art-researches have not extended beyond our own Academy, by grace of speech called national, which has its unpretending house on Fourth avenue. Burlington House in Picadilly, an old-time palace, converted into a temple of the arts, at once gives the opening note of consequence belonging to this venerable institution; and it is pleasant to remember that Benjamin West, the birth-right Quaker of Philadelphia, was once its president, and that Washington Allston, the pride and pet of both Baltimore and Cambridge, might have been an academician, had he not defeated the intentions of its managers by an unexpected return to America. Be it always remembered that such hospitalities have not been rendered grudgingly, and that only a year ago our own, or Boston's own, J. S. Sargent, the masterly portrait painter, was made an associate. This should not be counted as a light or perfunctory honor, when so many British artists of an already assured celebrity are vainly seeking recognition of the powers that be at Burlington House.

It is high holiday for the art-critics, too, who experience an annual apotheosis at this time, and each of the considerable dailies has one of them on its editorial staff. We have an occasional touch of rhapsody and caustic comment, fortunately brief, of native manufacture, and are not altogether ignorant of the pretensions and arrogance of journalism which undertakes to make or break reputations with a twist of the pen. But he who misses the art-criticisms of these London dailies loses no inconsiderable part of the spicery and *eclat* of the season. On Friday, May 4th, the Academy gave its private view, and thousands of "society," "professional," and literary people swarmed and surged through the interminable suite of rooms—and there are some sixteen of them—a throng so dense and persistent that glimpses of the pictures were, for the most part, few and far between, and the most adventurous caught only fragmentary impressions. Yet Saturday morning brought us the staple two-column "Exhibition Notice, (first)," from *The Times*, down to its humblest competitor for public favor. These improvisations were strangely alike in their sententious grandiloquence; in their affectations of æsthetic virtuosity; in their tediously elaborated digressions. This constitutional prolixity of the London art-critic is phenomenal. It is garnished incidentally with a superfluity of classic allusion, while the gamut of illustration runs all the way from the latest discoveries of Hellenic paintings down to the latest confections of Figaro.

One habited to the strenuous, closely-woven paragraphs of our own journalists, finds himself bewildered in such a rhetorical freshet. It is to be observed, however, that the writers run in schools, and that artists gather about them sets of admirers who serve as literary retainers in keeping them and their productions before the public, to the tacit or open disparagement of others, who may have an equal, if not greater, claim to public recognition. Indeed an accomplished writer on æsthetics, in this last number of *The Graphic*—and a special Exhibition number at that—severely censures this partisan criticism as a serious and practical injury to the great body of artists who, according to Mr. Quilter, are from ten to fifteen thousand in number, and whose profession is their sole dependence for livelihood. In this connection, however, it should not be forgotten that London journalists, especially those connected with the editorial staffs, are chiefly, if not altogether, university men, who bring their collegiate traditions of style and idiom with them, and who are moreover schooled in the fervid traditions of another "graduate," John Ruskin, whose glowing, irridescent paragraphs once turned the heads of writers on æsthetics in both hemispheres. This Ruskinsian dialect remains the vogue in art journalism, notwithstanding the reserved methods of such sterling thinkers as Philip Gilbert Hamerton, and the late Theodore Childs, whose quiet strength and well-disciplined reticence too often pass in the popular mind for feebleness or indecision.

While it will not do to question the high intelligence and multifarious accomplishments of these very eloquent London art critics, it is quite legitimate to question, and even doubt, the educational value of their work. The people need a better understanding of the artists and their art, in its achievements and failures, its efforts and aspirations, its culture, its quality, its relations with the old heredity and traditions, and its affiliations with modern influences, British and Continental; and here the popular critics are feeble or mostly silent. The English art of to-day has a splendid ancestry and background. No European people are more generally and intelligently instructed in the great schools of earlier classic art. England is dotted all over with palatial homes, and in most of them have been for generations gathered and preserved masterpieces of the great Continental schools. The art treasures thus distributed among the wealthy homes of Great Britain reach an enormous aggregate; and these collections are kept together, and occasionally augmented with discreet liberality. The rarest thing in England is the dispersion of such collections, and when one is announced values are realized that astonish the outside world. The National Gallery, freely opened to every one, is possibly the best educational collection in Europe. The Royal Academy represents the fostering care and nurture of the richest and most highly cultured nobility in the world. It has escaped spoliation such as stripped the Church, the great public charities, and the universities, during the transition period of the Tudor-Stuart dynasties; and while it enjoys no government subventions, finds a certain definite support in its relations with the throne and court. Not a few of its principal masters have been knighted, and only a few months ago Burne-Jones was added to the list of men who have earned this much-coveted distinction.

It is not to be supposed that the Academicians have altogether escaped the debilitating and, indeed, demoralizing assaults of sciolists and doctrinaires—those anarchists in the world of æsthetics. Paris and "Figaro," and the Impressionists, are hard by, and the Channel is no barrier against their sophistries. But the greatness and nobility of English art is the greatness and nobility of all true art of all times. There is a cosmopolitan fellowship, in which Holman Hunt and Jules Breton, Sir Frederick Leighton and Puvis de Chavannes, Sir Edward Burne-Jones and Jean Francois Millet, G. F. Watts and Dagnan Bouveret, stand on common ground. "The Light of the World," and the "Angelus," preach the same evangel; and the homologies may be indefinitely multiplied. When Bastien Le Page and Dante Rosetti passed away, a common and kindred spirit of beauty survived. It is good and a tonic thing to bear in mind that the great art is perennially young and never waxes old. The conservatism of current English art brings down to the perpetual present the whole treasury of the past; so with it are bound up the richest possibilities of the future. It will not do to gauge your judgment of this exhibition from the illustrated London papers that have been hustled from the press to sate the popular curiosity. Few of the strongest pictures have been reproduced, for copyright is a precious thing, a substantial entity, among the strongest painters, and they are not given to casting their best ideas and rarest creations gratuitously into the public thoroughfares. Generally only second and third rate men, and women, let us add, appear in these hasty summaries.

Eleven rooms, with their nine hundred and thirty-nine oil paintings, made tremendous demands upon thought and perception. These people were, for the most part altogether in earnest—had something to say of such moment that deliberation was imperative. This is not to say that there were no crude, imperfectly developed attempts; and that there were no partial, or even serious, failures in expression. But the intelligence and the earnest purpose were generally discernible; and in a very large proportion were found admirable, if not even splendid, invention, ideal distinction, scholarly composition, and well-skilled drawing, while there were not a few masterpieces in the higher ranges of art. There were certain portraits by Ouless, Fildes, Llewellyn, Carter, Burne Jones, and especially by Watts, that would command admiration in any European collection. There were mythic, ideal, and romance compositions by Leighton, Alma Tadema, Henrietta Rae, Boughton, Watts, Poynter, Burgess, and not a few others, that we shall hear from and see in other modes of expression. There were passages of poetic and powerful landscape, of marine views, that cling to the memory, and bits of genre and exquisite color that linger like refrains of restful music. In seriousness and elevation of purpose, in dignity and force of conception, and in sustained power, our artists would find much to learn and study; for there is a high range of culture, literary as well as artistic, to be found here which we sorely stand in need of at home. And yet no single landscape surpassed the highest excellence of our George Innes; there was no such versatility as that of William M. Chase; while Sargent and Parton, with Anna Lea Merritt, nobly held their own; and the most perfect example of flesh painting was a little "Amour Pique," by Bougereau, the Parisian.

On the opening day of the exhibition more than 7,000 visitors passed through the self-registering turnstiles of Burlington House. On a second visit, the day after, the throng could hardly have been less. This exhibition remains open until August 1st; yet while the attendance greatly diminishes after the close of "the season," the attendance reaches an enormous aggregate year after year. It is observed that the exhibition becomes universally a topic for comment and criticism. Everywhere you find people ready to exchange opinions and provided with pretty clear-cut decisions. Comparisons are instituted between this and last year's exhibition, the successes and failures of both being kept in lively remembrance. This art culture represents an intelligent and well considered interest in contemporaneous as well as the older art. It is something more than a superficial affectation. It reaches out, and penetrates in all directions. It is not held beneath the time and thought of the wisest, busiest, most celebrated, and most exalted.

Saturday evening of the day after the private view, the annual dinner was given at Burlington House, and

it is recorded that the large picture gallery in which the dinner took place was illuminated for the first time with electric lights; that the Prince of Wales and the Duke of Coburg arrived early; that the Prince of Wales responded to the first toast, which was, of course, "the health of the Queen"; that other speakers following were the Duke of Cambridge, Earl Spencer, Lord Rosebery, the Prime Minister, and the Lord Bishop of Peterborough. The president of the academy, Sir Frederick Leighton, fitly occupied the chair, and in the attendance were representatives of the best art learning, of the highest dignitaries in Church, State, and the "professions." The solid men of solid fortunes of course were there, for money is the motor here, as elsewhere, and the fine arts would speedily come to grief without it. The successful artists here reap great rewards and princely revenues, but they are few, and constitute but a slender percentage of the many thousands who are struggling for a livelihood by palette and pencil. The masterpieces of the exhibition will be reproduced either by etching or engraving, and speedily enter into circulation through the dealers; and most of them, are already doubtless under contract. Leighton, Poynter, and such men, paint with this secondary result in view. Dicksee, Lant Cooper (who is yet prolific and popular, although an octogenarian), Riviers, and others, are universally known throughout the kingdom by this reproduction of their works. All these people have something to communicate worth while, in a fascinating and edifying manner. So their pictures have vitality as well as charm.

The ancient English saying, "manners makyth the man," always implies the man, as the substantive fact within and behind the manners which latter are of small account without the right kind of a man. So the popular Parisian fad that "manners maketh art," *i. e.*, technic and the mere rhetoric of expression, would prove wholesome enough, were the art sufficiently regarded as the substantive fact. But these Parisians, coming to accept technic and "manners" as the art itself, have first corrupted and then ignored the ancient and eternal order of things, and their American adherents and neophytes catch the infection and return to us with technic (manners), and too often lacking that creative and exalted idealism and invention, without which there can be no such thing as either painter, poet, or musician. These English painters and people look for and insist upon the art, within and under technic, as alone worth the final thought. A man, therefore, who has nothing personal, or of personal idealization, fresh and radiant from Parnassus, finds neither favor nor recognition with the English people, who have a way of demanding the substantive, underlying fact, whether it be symbol, or picture, or a Bank of England note. In our own Academy the people have so often and so long been cajoled with the mere emptiness of technic and the high sounding rhetoric of the studios, that they have become first skeptical, and then indifferent. When anything really masterly, persuasive, freighted with ideas, or kindling imaginations, makes its way to the front, whether among the art dealers, or at the public exhibitions, our people respond promptly enough.

Book Notices

College and University Sermons. By the Hon. and Rev. Arthur Temple Lyttelton, M. A., vicar of Eccles, late master of Selwyn College. London and New York: Macmillan & Co. 1894. Price, $1.75.

These sermons are in the best style of modern Anglican preaching, plain, practical, and yet filled with sound theological teaching, which, however, is not intrusively forced upon the hearer or reader. We have been particularly impressed by the sermon upon War, in which issue is taken with some of the late Rev. J. B. Mozley's positions regarding that subject.

Sermon Bible: I. Peter—Revelation. New York: A. C. Armstrong & Son. 1894. Price, $1.50.

This is the closing volume of the series above mentioned. Under each text are given outlines of sermons not easily accessible, with briefer sketches of more accessible ones, accompanied by references to sermons likely to be included in any well-stocked library, and to theological treatises and commentaries. It will be seen that the aim of the series is to provide a rich promptuary for the preacher, such as will reduce the work of preparing sermons to a minimum. The aim is well carried out, the selections are good, and those who make use of such promptuaries will find the series a useful one to have at hand. We notice among the preachers most frequently drawn upon for outlines, the late Dr. Liddon, that prince among preachers and theologians; also Dr. Bright, of Oxford, and Canon Knox-Little.

The Supernatural in Christianity. By Principal Rainy, D D., Prof. J. Orr, D.D., and Prof. Marcus Dods, D.D. Imported by Chas. Scribner's Sons. 1894. Price, 80c.

In this small volume the position of Prof. Pfleiderer against the supernatural character of Christianity is examined and refuted with acumen, skill, and no little vigor. The three lectures deal with the issues in general, with the inherent inconsistency of Dr. Pfleiderer's position, as set forth in his Gifford lectures, and lastly, with the trustworthiness of the Gospels. All the lectures are good, and, as criticisms of an opponent, temperate, but incisive. The last lecture, being a review of the positive evidence for the supernatural, will be found very helpful by many.

God's City, and the Coming of the Kingdom. By the Rev. Henry Scott Holland. New York: Longmans, Green & Co. Price, $2 00.

Canon Scott Holland, now that Liddon's voice is hushed, is England's foremost preacher. "The City of God" is the justification of such a statement. These fourteen sermons, though preached at different places and under different circumstances, together make up a connected, lucid, and eloquent treatise upon the one subject—the Church of the living God. There are three main divisions—"The City of God," "The Methods of the Kingdom's Growth," and "The Story of the Kingdom's Coming." We sometimes wonder why some sermons find their way into print; but sermons such as these are in the character of an inspiration that not only find their way into print, but into the hearts and lives of all who hear or read them. There is such a thing as momentum. The momentum of conviction, and the ability to set it forth, is one of the ways in which the divine energy accomplishes the fulfillment of the prophecy, "The gates of hell shall not prevail."

Be Perfect; A Message from the Father in Heaven to His Children on Earth. By the Rev. Andrew Murray. New York: Anson D. F. Randolph & Co. Price, 75 cts.

This little book is a symposium of 31 chapters, one for each day in the month, and the very division of the book into chapters, one of which is to be read each day, is a prognostication of the author's treatment of his subject. He does not intend his readers to become perfect in one chapter, by some sudden inspiration and miraculous change, but by steady growth and constant endeavor. He makes the path plain by saying: Perfection with God is perfection of heart, not of action. One's very earnestness of purpose to do God's will may lead him to forget how much of that will he does not know. It is because the little child has received his life from his father, and because there is an ever-increasing resemblance between him in his feebleness and his father in his strength, that he is perfect even as his father is perfect. The book is a happy and beautiful illumination of this text.

Two Noble Lives. Being Memorials of Charlotte, Countess Canning, and Louisa, Marchioness of Waterford. By Augustus J. C. Hare. 3 vols. New York: A. D. F. Randolph & Co.

There are no biographies more delightful to read than those derived from letters; indeed, there is no form of literature at once so charming and so instructive as the correspondence of cultivated persons, written with no thought of publication. Describing events and their impressions from day to day, they bring the reader into the very atmosphere of the times and circumstances in the midst of which they write. The present volumes comprise chiefly the letters of a mother and two daughters, and cover a period extending from the early years of the century, nearly to the present time. The eldest of these women, Lady Stuart de Rothesay, was the wife of the English ambassador in Paris during the period following the restoration of Louis Eighteenth, and a second time at the accession of Charles Tenth. Her letters form an entertaining commentary upon the stirring events of that period, both in England and France.

Of the daughters, whose names furnish the title of the books, the one was married to an Irish nobleman, the Marquis of Waterford; the other, to Viscount Canning, afterwards Governor-General of India. Lady Waterford's letters cover the exciting times of the Irish famine and rebellion, and many later events of importance in English history during the nineteenth century. She died in 1890.

Viscountess Canning's correspondence gives a vivid picture of life in India during the Sepoy mutiny. We are brought into the inner circle of the Government House at Calcutta, and share her agonized anxiety as rumors of new atrocities pour in from day to day. We are made acquainted with the heroes of the war, Gen. Havelock, Sir Henry Lawrence, and the rest. We are haunted by the horrors of Cawnpore, and feel all the long suspense of the siege of Lucknow, and take part with the writer in the general rejoicing at the fall of Delhi. Viscountess Canning died in 1861, after a short illness, and was buried at Barrackpore, a country seat, near Calcutta. Both sisters were unusually accomplished; their social advantages were great; their literary culture of the highest type, they were brought into the closest contact with many of the most important affairs of their time; and all this, added to natural talents of a high order, gives their correspondence an historical interest of great value as well as an unique literary charm.

MESSRS. CROWTHER AND KORTH, New York, have published "Fifty Hymns," for the use of Sunday schools, with the morning and evening canticles and versicles pointed for chanting. The hymns are mostly old favorites. There is scarcely one that we should wish omitted. The little book is sold for $5 00 a hundred. A similar book for missions and country churches, with music, would be very popular.

LIFE is getting to be so complicated, for most of us, that it needs to be "farmed out," as to some of its phases. In what way can one better save time than by taking advantage of the summarizing and condensing of the world's doings, by experts? *Current History* tells the whole story, takes the reader round the the world almost as soon as *Puck* could girdle it, and clears up all the points which have been blurred by the daily papers. It is now in its fifth year. [$1.50 a year. Garretson, Cox & Co., Buffalo, N. Y.]

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

DAVID NUTT, London.

Book of Needs of the Holy Orthodox Church. With an appendix. Done into English by G. V. Shann. Paper covers.

R. H. WOODWARD CO., Baltimore.

What Baptists Believe. By J. L. Burrows, D.D. With prefatory note. By Hon. H. G. Jones. Paper covers. 25c.

JAS. POTT & CO., New York.

Abreast of the Times. A course of sermons on social subjects, organized by the London Branch of the Christian Social Union, and preached in the church of St. Edmund, King and Martyr, during Lent. 1894. Pages 206. $1.25.

The Ascent of Man. (The Lowell Lectures.) By Henry Drummond. Pages 346. $2.00.

RAND, MCNALLY & CO.

The Unknown Life of Jesus Christ. By the discoverer of the manuscript, Nicolas Notovitch. Translated from the French by Alexina Loranger.

ANSON D. F. RANDOLPH & CO.

A Bunch of Wild Flowers for the Children. By Ida Prentice Whitcomb. 50c.

FUNK & WAGNALLS CO.

Isabella of Castile. By Major-General O. O. Howard. Text illustrated by F. A. Carter. $1.50

FLEMING H. REVELL CO.

Business. A Plain Talk with Men and Women who Work. By Amos. R. Wells. 35c.

THE CENTURY CO.

Roger Williams. By Oscar S. Straus. $1.25.

The Jungle Book. By Rudyard Kipling. $1.50.

J. B. LIPPINCOTT CO.

An Initial Experience. By Capt. Chas. King.

HOUGHTON, MIFFLIN & CO.

My Summer in a Mormon Village. By Florence A. Merriam. $1.00.

Two Strings to His Bow. By Walter Mitchell. $1.25.

HARPER & BROS.

Perlycross. By R. D. Blackmore. $1.75.

From the Easy Chair. By George Wm. Curtis. $1.00.

A Traveler from Altruria. By W. D. Howells. $1.50.

Pastime Stories. By Thos. Nelson Page. $1.25.

A Likely Story. By W. D. Howells. 50c.

Literary and Social Silhouttes. By Hjalmar Hjorth Boyesen.

A Prodigal in Love. By Emma Wolf.

The Mouse-Trap. By W. D. Howells. 50c.

The Potter's Thumb. By Flora Annie Steel.

Carlotta's Intended, and other stories By Ruth McEnery Stuart. $1.50.

Our Home Pets. By Olive Thorne Miller. $1.25.

An Interloper. By Frances Mary Peard. $1.25.

Three Weeks in Politics. By John Kendrick Bangs. 50c.

Five O'Clock Tea. By William Dean Howells. 50c.

CHAS SCRIBNER'S SONS.

The Navigator's Pocket Book. By Capt. Howard Patterson. $2.00.

Life of St. Francis of Assisi. By Paul Sabatier. $2.50.

MACMILLAN & CO.

Church Work (its Means and Methods). By the Rt. Rev. J. Moorhouse. $1.25.

A. C. ARMSTRONG & SON.

Second Epistle to the Corinthians. By James Denny, B.D. $1 50

PAMPHLETS

Report of the Proceedings of the 17th annual convention of the American Humane Association for the Prevention of Cruelty to Animals and Children. Secretary's office, 1627 Chestnut st., Philadelphia.

Report of the operation of the Citizen's Permanent Relief Committee of Philadelphia, in relieving distress in the city during the winter of 1893-'94. Logg Printing House, Phila.

The Evidential Value of Miracles. A charge to the clergy and delegates of the diocese of Colorado. By the Rt. Rev. John F. Spalding, D.D. Ledger Pub. Co., Longmont.

The Holy Ministry. A sermon. By the Rev. Joshua Kimber.

The Importance of Doctrinal Teaching. A sermon. By the Rev. John H. Molineux.

The Bicycle in Relation to Health. Pope Manufacturing Co., Boston.

First Annual Address of the Rt. Rev. Wm. Lawrence, D.D. Damrell & Upham, Boston.

The Indebtedness of Massachusetts to its Six Bishops. A discourse. By the Rev. George Wolfe Shinn, D D. Damrell & Upham, Boston.

Minutes of Meeting of Commission for Church Work among the Colored People. Held at Washington, D. C., June 5, 1894.

The Service of Preaching, and the Preaching of the Service. A Pastoral Letter. By the Bishop of Albany.

The Parish Year Book of St. John's church. 1894. Hansen & Co., Jersey City, N. J.

Eighteenth Year of Trinity School, San Francisco, Cal.

Proprietary

Dyspepsia
Indigestion
Nervous Headache

Are caused by bad blood, and by a run down, worn out condition of the body. Remember

Hood's Sarsaparilla **Cures**

Be sure to get Hood's.

Hood's Pills cure liver ills, constipation biliousness, jaundice, sick headache, indigestion.

said the rector. "Has the Do-Nothing Society done anything for you?"

"Yes, indeed," answered Nettie, "It taught me to employ myself and be happy, by throwing me with useful people."

"It taught me to keep still for once in awhile!" laughed Mabel.

"It taught me to do something to help mamma," confessed Dorothy.

"It made me know and love my learned cousins," said Jennie.

"It brought me a great deal of help about my Sunday school music, I know," added Madge.

"And filled my missionary box!" said Sister Katharine, who was thinking also that she might never have known the Sisters, but for the intimacy with Nettie.

"John and Alice could say something, if they only would," remarked Will, slyly.

"So could I!" asserted Harry, looking at Jennie. "Seriously," he added, "it was a great means of making me know and love the Church,"

"And so it was with me!" said Leila Riley.

"And me!" said George.

Margaret and Julia, who were now enjoying all the blessings that they had too long despised, looked as if they, too, owed something to the society: but that they kept for auntie's ear.

"Well," said Will, "it is moved and seconded that the Do-Nothing Society is a grand and good thing; for it has proved itself to have done a good deal after all! Let us give its founder a vote of thanks." Whereupon, he turned and kissed auntie, and all the others followed, until she cried—

"Children, children! you will stifle me! I am sure that I am the one to thank you all for the pleasures and benefits of the Do-Nothing Society!"

THE END.

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour.

A Lesson After School

Alice, aged ten, came home from school with an exceedingly damp aspect, and dissolved into tears on entering the room.

"What *is* the matter, my dear?"

"I was pro-pro-o-moted, and the teacher's awful cross! She ex-expects me to know things when I do-on't-t know em.'"

"Promoted! Why, how nice! You didn't expect to be!"

"It isn't nice at all, mamma! And she's beginning to tell us about adjectives and verbs and things! And it's horrid! It's too hard. I don't like such hard lessons. If I was only as big as you I'd never have to learn any. Oh, dear! oh, dear! I don't see why we must learn such hard things."

"But the lessons I learn are a great deal harder, dear. If you had to learn my lessons, what would you do?"

"You don't learn any lessons," said Alice, laughing, through her tears. Paul looked up from his book, and Nellie from her crocheting, and joined in the laugh.

"I don't? Well, you are mistaken, all of you. I am older, and so my lessons are harder than yours, of course. They are not about adjectives or verbs, it is true; but I don't like them any the better on that account, and I very often make as much fuss about the learning as you do."

Nellie's eyes grew round, and the corners of Paul's quizzical mouth twitched as he watched her wondering stare.

"Sometimes I think," slowly said mamma, looking through the window up into the sky, while three pairs of eyes noted her far-away glance—"sometimes I think, children, that I ought never to find fault with *you*, for *I* cry and rebel over my lessons far worse than any of you. I feel this way. I can't understand it, you know. I can't see why I *must* learn such hard things!"

"Why, that's exactly the way I feel!" exclaimed Nell.

"But my teacher is very firm. When He says 'must' I have to obey. I may struggle and get angry, or cry. I may say 'I won't', or 'I can't, or 'It is too hard,' but in the end I have to learn my lesson just the same. And as soon as I have finished one lesson, my teacher sets me another, and it is always a little more difficult than the last."

"Ah!" said Paul, with a deep drawn breath.

"And then I make the same struggle and fight as before; but it is just as useless, you know, dears; I have to learn it just the same. And the only thing I am sure of, children, is the one thing you can know to-day, too, if you will—"

Mamma's eyes left the window, and turned from one to another of the silent group.

"We are all, dears, you and I, too, surely going to find out the reason for it, by-and-by."

Mamma's eyes turned to the sky again. Paul, with a little sigh, opened his algebra. Nellie moved her crochet hook slowly, a new thought in her face. Even little Alice hastily wiped off her half-dried tears, and picked up the despised grammar without a word.—*The Household.*

Proprietary

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(Worth a Guinea a Box.)

(Tasteless)

—a medicine that in numberless cases, will give relief promptly.

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Proprietary

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Tyler, Tex.
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REV. C. C. WILLIAMS.

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Reading Matter Notices

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is cheaper than any quantity of cure. Don't give children narcotics or sedatives. They are unnecessary when the infant is properly nourished, as it will be if brought up on the Gail Borden Eagle Brand Condensed Milk.

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The Nickel Plate Road has made material reductions in the fares to many points on that line, including Fort Wayne, Cleveland, Painesville, Ashtabula, Erie, and many other Eastern points. Ticket Office 199 Clark Street. Depot, 12th Street Viaduct and Clark Street, Chicago.

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On July 21st and 22nd the North-Western Line will sell excursion tickets to Denver, Pueblo, and Colorado Springs, and return, at exceedingly low rates; tickets good for return passage until August 25th, inclusive. Solid Vestibuled Trains, Palace Sleeping Cars, and Superb Dining Cars through between Chicago and Denver daily, via the Chicago & North-Western Ry. For detailed information, apply to agents of connecting lines, or address W. A. Thrall, General Passenger and Ticket Agent, Chicago.

TORONTO VIA THE WABASH LINE.

The members of the Baptist Young People's Union, their friends, and the traveling public, will all take advantage of the low rates and special arrangements that have been made by the Wabash Line. $12 45 for the round trip; tickets on sale, and good going July 17th, 18th, and 19th, good returning until Sept. 15th. For tickets, sleeping-car berths, and further information, call or write Wabash Office, 201 Clark Street, Chicago.

FOURTH OF JULY RATES VIA THE WABASH.

The Wabash will sell Fourth of July excursion tickets from Chicago to all local points south and west within 200 miles at a fare and one-third, and to all points between Chicago and Detroit, inclusive, at a cent and a half per mile in each direction. Tickets good going July 3rd and 4th, and good to return until 5th inclusive. Tickets can be obtained at Wabash Office, 201 Clark street, 221 Michigan avenue, or Dearborn Station.

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Teachers! You have patronized the great Wabash before. You remember the delightful trip to Toronto, another to Saratoga, and yet another to Detroit? Here we are again. For a summer outing what excels a journey from Chicago to Asbury Park, N. J., with a stop-over at Niagara Falls, a day ride down the historic Hudson on a palace steamer, and a sail on the Atlantic? This is what the Wabash offers at the regular convention rate. Write to Wabash Office, 201 Clark St., for maps and particulars.

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The Household

Faces

BY ELSIE WHITE GAYNOR

Oh, the many, many faces
That pass by us every day,
On our rounds of love and duty,
As we hasten or delay.

Faces—some with joy are beaming,
Some are heavy lined with care;
Some, sweet sympathy seem shedding,
Some are sullen with despair.

Thus in each, we seem to gather
Glimpses of the inner life,
Half revealing, half concealing,
Story of its fitful strife.

Yet we would not know the stories,
If we could, of all there be;
Some would be too sad for telling,
Some, their God, alone, should see.

But the holy ones, and happy,
Well may they be for our pen,
May they ever, on our highways,
Speak a solace unto men.

Life has far too much of sadness,
Life has far too much of wrong,
They shall be its benediction,
Such as they, its gladsome song.

The Do-Nothing Society

BY L. M.

(*Copyright*)

CHAPTER XV

Three years had passed away. The city of Hamilton had been enlarged and improved, and handsome residences were to be seen where, formerly, cows were turned out to pasture. A large and stately church now stood where used to be the little cottage of Madge's and Katie's dearest memories. St. Mary's, however, had not altered, except that a commodious parish house now took the place of the schoolroom formerly used; the rectory, too, looked familiar, and the rector, as he stood at his door, on that fine September evening.

"Jennie!" he called, "are you going to auntie's to-night?"

"Yes, father, I am coming." And Jennie appeared, a prettier Jennie than of old. "I would not miss the meeting this evening for anything; it is our anniversary; four years ago the Do-Nothing Society was inaugurated."

"Four years! can it be possible!" said the rector. "How quickly time passes!"

"It seems an age to me," remarked Jennie.

"Because you are young, child. To the old, time flies ever more and more swiftly. Where is Harry? Isn't he going?"

"He has to go to the depot, to meet George Ferguson, and they will join us at auntie's."

"So George is really coming at last?"

"Yes. Is'nt it nice that we shall all be together again, to-night?"

Aunt Janet met them at the door; she looked older, but well and active.

"I am so glad to see you, Jamie, and you, my pet;" kissing Jennie. "Where is that Harry of yours?"

"That Harry of mine," repeated Jennie, laughing, but with a little touch of pride in the possession, "has gone on an errand which he will presently explain himself." It was true that Harry had won the lady of his love, and expected to take away Jennie from the rectory very soon. They had not told auntie that her friend George was coming, for they wanted to surprise her. Madge was sitting at the window, showing Carl some old photographs; they greeted the newcomers warmly.

"Katie is upstairs, Jennie," said Madge, "sitting by baby, in case she wakes. It is well that Aunt Katie is not always with her, for she might spoil her god-daughter."

"Oh, I want to see the 'sleeping beauty'", said Jennie, and she ran upstairs to look at the little Anna, who was indeed a lovely picture as she lay asleep.

"Isn't she sweet, isn't she like mother?" said her aunt. We must not call her Katie, but Sister Katharine, for she wears the habit of a Sister of St. Anna's Sisterhood; but her face has altered little, only it wears a more serene look than of old.

Jennie had twice visited her at St. Anna's Home, the last time to see her 'profession". Madge and Nettie were present then also, and they were deeply impressed by the solemn, beautiful service. It was in the early morning, and all the Sisters who could possibly leave their various places of work were gathered in the chapel, among them Sister Margaret, Katie's first friend. The chaplain of the home celebrated the highest service of the Church, and other clergy were present, and many visitors. Just before the conclusion of the solemn service the new Sister knelt at the altar, the questions were asked and answered, the prayers and Psalms were said, she received her cross, her veil and ring, and a coronal of white flowers was placed upon her head, with the words: "Be thou faithful unto death, and I will give thee a crown of life." She wrote her name on the roll of the Sisters, and was numbered with them, and *Te Deum* and Benediction concluded the service. That was not long ago, and the deep solemnity of that hour still lingered in Katharine's soul. She had been thinking of it as she watched beside the innocent little child.

"Come, Sister Katharine, you must join the Do-Nothings to-night," said Jennie, and they went downstairs.

In the meantime, the others had been gathering in auntie's parlors; all the old members of the society, including John and Alice Riley, just returned from Europe, where they had spent their honeymoon. Presently the door opened, and Harry entered with George Ferguson, who was greeted with surprise and joy by all who had not been in the secret.

"This is a pleasure indeed, George," said Aunt Janet. "You were always a favorite of mine, laddie. Sit down, and give an account of yourself."

"Where shall I begin?" asked George.

"Are you married yet?" said auntie.

"Not yet, but I soon will be."

"Indeed, and is she a nice lassie?"

"*Nice?* Well, you shall see her some day. I will bring her here on our wedding trip."

"What is her name?" pursued Aunt Janet.

"Edith Merrill."

Nettie started at the sound.

"Her brother is a clergyman up in the Catskill mountains. He is her only relative, and she has been at a boarding-school for years—St. Agnes' School—one of your Church schools in the West—so she is just a good Church-girl!"

"So much the better; and you, George, are you a Churchman yet?"

"I have promised Edith to be confirmed soon," he said.

"Not to please her only, I hope? Forgive an old woman's meddling!"

"I thank you, rather, for your kind interest," returned George. "No, I hope not. I think it was the memory of St. Mary's and all of you here, which has never let me alone since I left you. Indeed it has been a blessing to me more than once."

"Auntie, you and George are monopolizing each other," said the rector, "let us hear his voice again. Where is Hart?"

The musical ones gathered around the piano, and their voices blended in song and anthem; while auntie found Julia, to ask her about some poor people whom she visited.

Nettie was wondering if this "Edith Merrill" could be her friend's sister, so she asked Harry Hunter.

"Mr. Ferguson said he was engaged to Miss Merrill, whose brother is a clergyman in the Catskills; I think it must be our friend in Forestville."

"Sure enough; I never thought!" said Harry. "And do you know that he is here now?"

"Who? Not Mr. Merrill!"

"Yes, indeed; he was on the train with George, curiously enough. They had never met, but George heard him called by name, then saw that he was a clergyman, so he introduced himself."

"And where is he staying?" asked Nettie, then blushed at her own eagerness.

"I don't know; I'll ask George." He called him, saying: "George, your lady-love's brother is a very particular friend of Miss Nettie's, and she wants to know his whereabouts."

So George came and told her that Mr. Merrill was at the hotel where he himself was accustomed to stay.

"I'll go and fetch him," he said, and, taking his hat he was gone, without stopping to ask leave. He broke in on his prospective brother-in-law, who was somewhat dejectedly reading a paper in the lonely parlor, and said: "Come on, Merrill! I've just found out that you know all my friends; at least, you know Miss Nettie Morton, and she knows all the rest, and is kin of them. We are having a grand re-union at auntie's. You know auntie, of course? So I came to fetch you!"

And Nettie, looking her prettiest, with that soft rosy color in her cheeks, had the pleasure of introducing her friend to the home-circle, where he was heartily welcomed. It did not transpire just what had brought him to Hamilton, business, pleasure, or what; but the others agreed with Aunt Janet in thinking that it really was Nettie.

The rector and Mr. Merrill had a long conversation, which ended in mutual respect and esteem. As the evening drew to a close, the former called for order, and said: "Ladies and gentlemen, I am going to make a speech. It is four years to-day since the useful and philanthropic Society of the Do-Nothings was first inaugurated. On this occasion I will request Miss Janet Morton, its founder, to state her reasons for forming such a society; and all the members to say whether they think it has accomplished its end."

All the company were taken by surprise; even auntie looked disconcerted; but, rising to the occasion, she said: "Well, Jamie, and children, I used to think that there were too many societies for this thing and that thing—a society for every hour in the day; that it was all nonsense, and hindered the young from helping at home. I fancied that my own nieces did not know me so well, or visit me so much, on account of belonging to these societies. So I asked them to spend one idle evening a month with me, to please me. It was a selfish motive on my part, but I have had a great deal of pleasure out of the Do-Nothing Society."

"Bravo, auntie!" cried Will, "so have we all."

"Has it accomplished all that you desired?" asked the rector.

"More than that!" replied auntie. "It has converted me to the belief that there is a great deal of good in societies. By talking with the members of some of them, I have learned the great importance of missionary guilds; the excellent work done by the Brotherhood of St. Andrew, and by our Sisterhoods;" with a smile at Sister Katharine; "and the value of organized work in our own parish, not to speak of the Woman's Auxiliary, and the Church Periodical Club, to which I am devoted!" This speech was received with great applause.

"And now, members! bear testimony."

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The Gas Stove and its Practical Uses

In purchasing a gas range, do not be led away with the idea that it must have a tiled front, double burners, and a water back. A plain, four-hole range, with perhaps one double burner, and a plain, not indented, top, about twenty-five inches square, will do an ample amount of cooking for a moderate-sized family, and may be bought for from $20 to $24. Do not make the mistake of getting too small a stove. Remember the only difference in the consumption of gas will be in the oven, and there the difference will be but slight compared with the gain of larger top and extra holes.

A four-hole is much superior to a three-hole range. The ovens are heated by two horizontal rows of flame. In the three-hole ranges both rows are, ordinarily, turned on with one stopcock, thus rendering it impossible to burn one flame without the other. In the four-hole size each row of flame has its own stopcock, and when the oven becomes very hot, or an extremely slow one is required, one flame may be turned off, and the smallest imaginable head of gas left. Innumerable complaints have come from owners of three-hole ranges of the oven baking too fast, for which we must hold the single stopcock mainly responsible.

Most of the new stoves have an attachment for lighting the oven from the outside. A jet of gas is lighted opposite an aperture leading to the oven burners. By turning on the oven burner it blows in through the opening and ignites. It is much superior to the old way of reaching in with a match. The water attachments are said to be expensive, and not wholly satisfactory.

The quantity of gas consumed depends mainly upon the management. The oven will be found to consume the greater amount, but a little care will regulate this. For instance, if one bakes bread on one day, cake the next, and roasts a piece of beef the third day, a great amount of gas will be used in heating the oven each separate time. With a little forethought all these things can be cooked the same day, and the oven heated only once. In the use of the oven lies the greatest opportunity for economy or waste. In using the top burners, care should be taken to turn down the flame when the boiling point is reached. Many cheap cuts of meat that on a coal fire may, by long cooking, be rendered palatable, will take so large a quantity of gas to cook until tender that they will be found to equal in cost the finer cuts.

My range is a four-hole one, and does all the cooking for my family. The top is twenty-five inches square, and the oven is eleven inches high, eighteen inches wide, and fifteen inches deep, with two shelves. By having the oven lighted four hours I have baked two loaves of bread, two quarts of beans, two pies, seven potatoes, a loaf of cake, some tarts, and roasted five pounds of pork. I have also cooked turkeys weighing from eight to ten pounds, with all the usual accompaniments. Moreover, food cooked by gas is much more delicate, browns nicely, and there seems to be less danger of burning than with a coal fire.

Any one who owns a gas stove should be able to read the meter and keep account of the gas burned. To most people a gas meter is a mysterious object that ticks along in some occult way, registering whatever it chooses. An idea seems to prevail, too, that gas companies make out bills that are merely airy flights of fancy, and bear no relation to the amount of gas consumed. On the front of the meter will be found three small dials, each with figures from 1 to 10. Under the right-hand dial will be seen 1,000, under the middle, 10,000, and under the left-hand, 100,000. Suppose we wish to take the state of the meter, and we find the pointer of the left-hand dial between the figures 8 and 9, the middle dial's pointer between 5 and 6, and the right-hand pointer between 4 and 5. Note the numbers which the pointers have passed, and add two ciphers, making, in this case, 85,400 cubic feet registered. Look at the last gas bill, which gives the state of the meter at that date. Suppose it to be 83,000 cubic feet. Subtract this from the 85,400 cubic feet, which is the present state of the meter, and it shows 2,400 feet consumed. This, multiplied by the cost per thousand feet, will give the amount of the gas bill.

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